

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## Prayer and Revival

"In the winter of 1875 we were worshipping in the Brooklyn Academy of Music," writes De Witt Talmage. "We had great audiences, but I was impressed by the fact that conversions were not numerous.

"On Tuesday I invited to my house five old, consecrated Christian men. I took them to the top of the house and said, 'I have called you here for special prayer. I am in agony for a great turning to God of the people. We have vast multitudes in attendance, and they are attentive and respectful, but I cannot see that they are saved. Let us kneel down and each one pray and not leave this room until we are all assured that the blessing will come and has come!'

"It was a most intense crying unto God. I said, 'Brethren, let this meeting be secret,' and they said, 'It shall be so.'

"The next Friday night came the usual prayer meeting. No one knew what had occurred on Tuesday night, but the meeting was unusually thronged. Men accustomed to pray with great composure broke down under emotion. The people were in tears.

"There were sobs and silences and solemnity of such unusual power that the worshipers looked into each other's faces as much as to say, 'What does this mean?' And when the following Sabbath came, although we were in a secular place, over four hundred arose for prayer, and a religious awakening took place that made the winter memorable."

## the Overcoming Life

By Evangelist D.L. Moody  
LIVED 1837-1899

I would like to have you open your Bible at the first Epistle of John, fifth chapter, fourth and fifth verses: "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

### PART I. THE CHRISTIAN'S WARFARE

When a battle is fought, all are anxious to know who are the victors. In these verses we are told who is to gain the victory in life. When I was converted I made this mistake: I thought that old things had passed away, that all things had become new; that my old corrupt nature, the Adam life, was gone. But I found out, after serving Christ for a few months, that conversion was only like en-

listing in the army, that there was a battle on hand, and that if I was to get a crown, I had to work for it and fight for it.

Salvation is a gift, as free as the air we breathe. It is to be obtained, like any other gift, without money and without price: there are no other terms. "To him that worketh not, but believeth." But on the other hand, if we are to gain a crown, we must work for it. Let me quote a few verses in I Corinthians:

"For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work, of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as through fire."—I Cor. 3:11-15. (A.R.V.)

We see clearly from this that we may be saved, but all our works burned up. I may have a wretched, miserable voyage through life, with no victory, and no reward at the end; saved, yet so as by fire, or as Job puts it, "with the skin of my teeth." I

believe that a great many men will barely get to Heaven as Lot got out of Sodom, burned out, nothing left, works and everything else destroyed.

It is like this: when a man enters the army, he is a member of the army the moment he enlists; he is just as much a member as a man who has been in the army ten or twenty years. But enlisting is one thing, and participating in a battle another. Young converts are like those just enlisted.

It is folly for any man to attempt to fight in his own strength. The world, the flesh, and the Devil are too much for any man. But if we are linked to Christ by faith, and He is formed in us the hope of glory, then we shall get the victory over every enemy. It is believers who are the overcomers. "Thanks be unto God, which always causeth us to triumph in Christ." Through Him we shall be more than conquerors.

I wouldn't think of talking to unconverted men about overcoming the world, for it is utterly impossible. They might as well try to cut down the American forest with their penknives. But a good many Christian people make this mistake: they think the battle is already fought and won. They have an idea that all they have to do is to put the oars down in the bottom of the boat, and the current will drift them into the ocean of God's eternal love. But we have to cross the current. We have to learn how to watch and fight, and how to overcome. The battle is only just commenced. The Christian life is a conflict and a warfare, and the quicker

(Continued on page 8)

## The Resurrection of Jesus Christ

### THE Greatest Fact OF HISTORY

by Dr. P. W. Philpott

(FORMER PASTOR MOODY CHURCH, CHICAGO, AND OF THE CHURCH OF THE OPEN DOOR, LOS ANGELES. PREACHED AT WHEATON BIBLE CHURCH, WHEATON, ILLINOIS, NOVEMBER 13, 1942. STENOGRAPHICALLY REPORTED FOR THE SWORD OF THE LORD.)

Tonight my subject is *The Greatest Fact of History*, and I present it with the thought of confirming the faith of God's people and calming their fears, if they have any. My text you will find in the first epistle of Paul to the Corinthians, and in chapter 15, verse 20:

"But now is Christ risen from the dead, and become the firstfruits of them that slept" [or "of them that sleep"].—I Cor. 15:20.

In two respects, Christianity differs from all the seriously great religions of history. I use the words *seriously great* because there are a number of religions that are not seriously great. But there are some seriously great. Christianity differs from them all.

### Christianity Is Christ

First Christianity is bound up vitally with one Person. You might be a good Confucianist without knowing anything about Confucius. You might be a good Mohammedan without caring or knowing anything about Mohammed. You might be a good Buddhist and so on down the line. But

tianity. We become Christians not by accepting a code of credentials or a system of ethics or anything of that kind. We become Christians by receiving a Person. "Behold," He says, "I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him," and we are told, "As many as received him, to them gave he power to become the sons of God." I might dwell

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## THE EDITOR'S Notes

by John R. Rice

See My Detailed Review of "The Christian View of Science and Scripture," a Book by Dr. Bernard Ramm, Page 2

Dr. Ramm is at the head of graduate studies in religion at Baylor University, Waco. His book, *The Christian View of Science and Scripture*, has received much attention, but not enough careful examination, in this editor's judgment. We believe that the detailed study and calling attention to fatal weaknesses in the book will be of real helpfulness to preachers and teachers. Don't miss it!

Don't Miss Lake Louise, Toccoa, Georgia, Conference, July 3-9

We believe that God is going to give us one of the greatest conferences on revival and soul winning ever held in America. I will have some new strong Bible studies to present to Christian workers from 20 or 25 states who will attend. Dr. Lee Roberson, Dr. Bob Jones, Evangelist Bill Rice, Evangelist Walter Handford, Dr. Elmer Piper, the Rice sisters duet and others will help to make the tremendous program of preaching, Bible teaching and music. Rush your reservations to Lake Louise Hotel, Toccoa, Georgia.

### Preachers on My Heart

It is said that Mary I, Queen of England, before her death, said, "If, when I die, you open my body and look at my heart, you will find engraved upon it the word 'Calais'!" Calais, across the channel in Europe, had been owned by England but was lost to France and the Queen grieved continually.

(Continued on page 6)

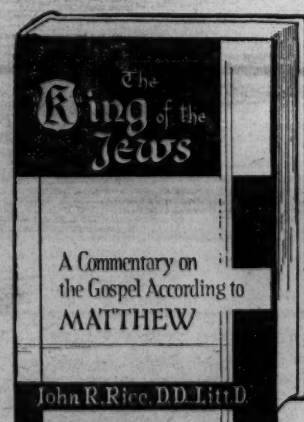


D. L. Moody



Dr. P. W. Philpott

you could not be a Christian without knowing about Christ, without knowing Christ. It is a personal matter. You could not be a Christian without trusting Him and following Him and loving Him. For Christianity is Christ in a very real sense. And Christ is Christ.



A verse-by-verse commentary on the Gospel of Matthew, 564 pages, \$3.95, plus 20c postage. Address: Sword of the Lord, Wheaton, Illinois.



A review of the book by Dr. Bernard Ramm, *The Christian View of Science and Scripture*.

## SHALL WE APPEASE UNBELIEVING SCHOLARS?

By Editor John R. Rice

Last fall the book, *The Christian View of Science and Scripture*, by Dr. Bernard Ramm, formerly at Bethel Seminary, St. Paul, Minnesota, but now Director of Graduate Studies in Religion at Baylor University, Waco, Texas, came to hand. It was published by Eerdmans. So many Christian magazines have reviewed the book favorably without seeing what we regard as very great and dangerous faults in the book, that I feel I should give it a serious and adequate review in *THE SWORD*. Besides, the book brings reproach on so many of the greatest Christian leaders and defenders of the faith that we feel, lest young Christians should be turned against these men, these slurs should be answered. Most important of all, concessions made to unbelief, the watering down of the Bible doctrine of inspiration and authority of the Scriptures is so serious we feel justified in giving enough space to review the book in some detail.

In favor of the book let us say that there is a wealth of material in it. The author is very widely read. His book has been accepted enthusiastically by a good many noble men of God. However, we think that when they check up carefully on the evidence given here, they will not be so warmly hearted for this book by Dr. Ramm as they were at first appearance.

With sincere respect and kindest feelings towards those who may differ from us, we call attention to the following serious faults in the book.

### I. The Book Claims to Be What It Is Not

This book claims to expound "the Christian view of science and Scripture." But I think you will see it is not that. Surely it is the view of one Christian about science and Scripture. It certainly is not the view of the majority of Christians, nor of any very large proportion of Christians about science and Scripture. Does anyone believe that most Christians would accept Dr. Ramm's position on "progressive creation" or that God keeps on creating through process? How many Christians believe that the flood was only local, that it did destroy only those who lived in that valley besides Noah's family? How many will believe and will agree with Dr. Ramm in a pre-Adamite race, contemporary with Adam and now still on the earth? How many will believe that the Bible is only *theologically* correct and has no revelation from God of scientific fact; that the statements of Genesis are simply the conclusions of "Hebrew culture"? So the book is not the "Christian view," surely it does not represent Christians in general.

It is certainly not the Christian view in the sense that it expounds the Bible view of science and the Scripture. It does not. Dr. Ramm denies that the Bible has a view of science. And he certainly

does not picture the Bible doctrine concerning inspiration of the Scripture.

Thus the book at the very start claims to be what it is not. It does not propound "the Christian view of science and Scripture."

### II. Dr. Ramm Has a Bias Favoring Scientists and Scholars Wholly Unjustified by the Facts

All intelligent and honest people, we hope, accept proven facts of science. I never heard of anybody who doubted proven facts of physics, or chemistry. Who doubts the law of gravity? Who doubts that fire burns? But to accept proven facts of science is an entirely different matter from accepting all the theories and philosophies and guesses which scientists and scholars may dream up. Unfortunately, Dr. Ramm has a bias in favor of the scientists and the scholars, and their theories, which we think makes him inadequate and not objective in dealing with this question. Note these statements on page 30:

"Scientific knowledge is indispensable to a knowledge of the Bible—at least to know it fully and completely. We do not see how it is possible to gainsay what Shields has written in this connection: 'Without astronomical knowledge he cannot tell whether the astronomical scriptures are in accord with the discovery of suns and planets. Without geological knowledge he cannot tell whether the order of the creative days agrees with the order of the earth's strata. Without ethnological knowledge he cannot tell whether the Mosaic genealogies include or exclude pre-Adamite and co-Adamite races of mankind. Without archaeological knowledge he cannot tell whether the Mosaic cosmogony was of Hebrew or Chaldean origin, or derived from primeval tradition

still more ancient; nor whether the Elohist and Jehovist sections were original or compiled documents; nor whether Moses wrote the whole or parts of the books which have always borne his name. Without historical science he cannot tell whether the Mosaic codes formed a logical or chronological series; nor whether they date before or after the Babylonian exile. And without some knowledge of psychology, sociology, and comparative religion he cannot even approach the higher problems of the soul, the Church, and the future of Christianity."

Here science is not only put equal to the Bible; it is placed as an absolute essential to the understanding of the Bible and makes the authenticity and reliability of the Bible itself depend upon the word of so-called scientists and scholars!

According to this quotation, given and endorsed by Dr. Ramm, he would take the work of geologists rather than of the Bible as to the order of creation. He would take the word of the ethnologists and not of the Bible as to whether or not there were "pre-Adamite and co-Adamite races of mankind." He does not take the Bible at face value in the story of creation, and does not want us to do so; no, we must trust archaeological investigators to tell us whether the account of the creation of the world as described in Genesis was really handed down from the Chaldeans or not. In the statement above he seems to accept the Graf-Wellhausen theory and insists that no one can know the truth about the Bible unless he gets it first from such sources!

I say that that kind of teaching puts the words of scientists ahead of the Scripture itself and gives an authority to the scientists and the scholars which certainly contradicts the Bible's own claim to absolute authority.

Again Dr. Ramm on page 29 says, "True, we may believe some of the Bible 'in spite of' science, but certainly the situation would change if we believed *all* of the Bible in spite of science." Then he concludes, "We . . . therefore can only judge that it is an inadequate principle," to believe the Bible in spite of science.

Dr. Ramm continually confuses proved scientific facts with the speculations and opinions of individual scientists. On page 29 he says, "It is not intellectually respectable to condemn science as satanic while having teeth repaired by scientific technicians, wearing glasses prescribed and ground by other scientists, covered with clothing produced by chemists and engineers . . ." etc. No person I ever heard of condemned true science as satanic. But why identify wearing glasses ground by a technician (whom Dr. Ramm calls a scientist) with accepting all the guesses and speculations of atheistic men, talking about things that they do not know and have not proved? Exact science is one thing; speculative philosophy and unproved theories are another. The bias here indicates that Dr. Ramm does not have the objectivity which would be required to prepare a reliable text on such a subject.

Although mentioning the hoax of the Piltdown man Dr. Ramm but uses that disgraceful hoax by scientists as a reason to praise scientists more. He ignores the truth that the scientists because of a bias against creation had twisted the facts and willingly believed falsehoods in order to prove their unprovable theories on evolution. Why this bias against Christians and in favor of unbelieving scientists?

Another illustration of this bias and blindness in favor of the scientists, and against sound theo-

logians is found on page 60 under a chapter on "The Purification of Theology by Science." He tells of what a great blessing science has been in "purifying theology" and he uses only one example, and that from Martin Luther's *Table Talk*. Dr. Ramm says:

"One of the blessings of science has been the numerous errors it has freed us from, and its influence on theology has been most salutary. Let those who doubt this read Luther's *Table Talk* and note how much nonsense Luther believed about scientific matters, witches, demons, and medicines. One example will do. In the *Table Talk* he speaks of the power of manure for medical purposes: 'Tis wonderful how God has put such excellent physic in mere muck; we know by experience that swine's dung stints the blood; horse's serves for the pleurisy; man's heals wounds and black blotches; asses' is used for the bloody flux and cow's, with preserved roses, serves for epilepsy, or for convulsions for children' ('Of God's Works,' XCII)."

Now I do not here defend Luther's opinion about the value of manure. But why should anyone in the world charge such nonsense to "theology"? The silly views which Luther had about manure were the views of science, not of theology! He got those from the science of his day. Science changes. There's not a hint in the Bible of any of these foolish uses of manure. Luther was simply reflecting the opinions of the men of science of his day. It is well enough to say that science now does somewhat better than in Luther's day. But it is foolish and utterly beside the point to indicate that Bible theology ever taught such nonsense or needed to be corrected by science. It never did. Rather science is coming up bit by bit toward the truths taught in the Bible.

Yet Dr. Ramm uses this passage in an effort to show how wonderfully the scientists have improved our theology. Then Dr. Ramm closes the discussion in this chapter by saying:

"Evangelical Christianity of today owes to science a great debt in getting us free from the superstitious, the magical, the animistic, and the grotesque and has helped in the purification of our theology, our exegesis, and our spiritual life. *Whoever doubts this previous sentence has not made himself acquainted with the history of these matters.*"

These matters seem to this reviewer to show a bias in favor of the pronouncements of science which hinders any objective and scholarly and fair consideration of the subject.

### III. Dr. Ramm's Book Has a Strong Bias Against the Best Defenders of the Christian Faith

The favorite epithet of Dr. Ramm in this book is "hyperorthodox." Sometimes he uses the word "fundamentalist" as approximately a synonym for the hyperorthodox. He feels very bad about what he calls "the ignoble tradition which has taken a most unwholesome attitude toward science, and has used arguments and procedures not in the better traditions of established scholarship." And the hyperorthodox, these fundamentalists, Dr. Ramm belabors page after page.

In the introduction he mentions some men who believed in theistic evolution and then names some men in the nineteenth century who had, he said, "the noble tradition." Then he says, "Both a narrow evangelical Biblicism, and the Plymouth Brethren theology, buried the noble tradition."

Who are these hyperorthodoxes, (Continued on page 3)

**Youth's Corner**  
The Editor Answers  
Young People's Questions

### How can I live an obedient Christian life?

I praise God that you plan to live for the Saviour and will serve Him with all your heart. He certainly wants to use you. However, there is a hard and difficult road ahead for any one who wants to pay the price for great usefulness. To keep one soul out of Hell is so important that the Devil resists it with all his might. And if it cost Jesus all the suffering of Calvary, then it certainly ought to cost us something to be soul winners. I make the following suggestions for you.

1. By all means form a regular habit of reading the Bible every day. If you read one chapter of the New Testament or Psalms, and three chapters of the Old Testament every day, you would read the whole Bible through in less than a year. But simply reading is not enough. You should meditate and pray for God to help you understand it and get the blessing of the Word of God. Learn all you can as you read.

2. You certainly ought to have a time of secret prayer every day, perhaps two or three times a day. Take time to confess any failure or sin. Take time to thank God for His blessings. Take time to pray for wisdom about what work you can do for Christ. Especially pray that you may learn the Word of God and love it and teach it and speak it.

3. You should set out to be a soul winner. That means talking but it means more praying than talking. Make it the burden of your life to win souls. No one is ever filled with the Holy Spirit except so he can witness for Jesus and win souls.

4. You should set out to get a good education if you want to be used of God. I suggest that you plan to attend a school such as Bob Jones University, Greenville, South Carolina, when you finish high school, or Tennessee Temple Schools, Chattanooga, Tennessee. You cannot expect to go to a school that you pick out just to please yourself and have God's power and blessing upon your education there. So pray for God to help you get the right training at some place that has a high Christian standard and turns out Spirit-filled Christian leaders.

It is not likely that you would know this far ahead of time what God wants you to do for a lifetime. But by the time you took a year or two of work in a fine Christian school, you would find where your leaning was, where God's Spirit is directing you. I think the whole plan for the future would begin to straighten out in your mind within a year or so and you could take training for Christian leadership meantime and then if God wants you to preach, you could specialize on Bible the last two years or maybe before that.

### Would it be wrong for a ministerial student to take part of his tithe for his schooling?

There is an honest difference of opinion on this matter among good Christians.

Personally when I was a student working my way through college and seminary, I did not feel it would be right for me to use my tithe for my own schooling. In my case that would have been wrong because of my convictions.

However, I suggest that you pray about the matter and ask God for clear leading. In my own case I gained a great deal of confidence and joy and assurance of God's blessing because I carried on the tithing practice. Mrs. Rice and I giving more than twenty per cent of our income while we were in the seminary and living in great poverty.

— THE END —

**The SWORD of the LORD**  
AMERICA'S OUTSTANDING REVIVAL WEEKLY

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these fundamentalists, who held a "narrow evangelical Biblicism" which has been so unfair to science and scholars and has done so much harm? He names many of them. They include Dr. Scofield, and other editors of the Scofield Bible, Dr. Harry Rimmer, and that great group of Christian men in the Bible institutes and in fundamentalist circles who followed what he calls "the Plymouth Brethren theology."

But Dr. Ramm is more specific. Dr. Ramm's bibliography is classified in this order: I. "General Sources," II. "Books of Outstanding Merit or of Great Historical Significance." Under this head the second book is by Emil Brunner! (Brunner is one of the founders and the American leader of neo-orthodox modernism.) Then there is a third classification, III. "Books of Ordinary Worth and Generally in a Good Style and Tradition." Then he has IV. "Fundamentalist Works of Limited Worth Due to Improper Spirit or Lack of Scientific or Philosophic or Biblical Orientation." Under these fundamentalist works which he thinks of such small worth are practically all the good books in defense of the Christian faith by Harry Rimmer, by Clarence H. Benson, by Henry M. Morris, by O. E. Sanden, by C. Theodore Schwarze, by John De Vries, by A. Allen Higley, by Giorgio Bartoli. These books are published by the Sunday School Times, by Moody Press, by Eerdmans, by Fleming H. Revell, by Zondervan, etc.

Dr. Rimmer is belabored most often, being answered on thirteen separate points and always, I think, with disapproval.

Note the attitude toward defenders of the faith in this quotation from page 260:

"Perhaps the strongest clash between theologians and scientists has been over evolution, at least in modern times. The sordid history from Bishop Wilberforce's disgraceful attack in his debate with Huxley to Bryan's miseries at the Scopes' trial and the extreme remarks of the contemporary hyperorthodox, we will not trace. Matching the extreme remarks of the Fundamentalists have been the equally dogmatic utterances of irreligious biologists, and dishonesty among biologists, e.g., Haeckel and Kammerer. The less said of this disgraceful chapter of the progress of both religion and science, the better."

I heard Byran in his magnificent defense of the faith in the University of Chicago. I know that multiplied thousands of questioning college students over America were turned back to God by his addresses. I do not appreciate a sneer at Bryan. I agree with Byran and disagree with infidels, Clarence Darrow and Scopes. I knew well and loved Dr. Harry Rimmer. I know that the dynamite of God was in his message and that he helped establish multitudes in the faith and that he put to rout, again and again, the unbelievers who opposed him, in high schools, colleges, and on the public platform. I think that it is a poor business for any Christian to try to curry favor with the scientists and scholars by sneering at Dr. Harry Rimmer.

On pages 292-293 Dr. Ramm says that the final answer about whether we can accept evolution or not "... must come from our better thinkers in biology, geology, and theology, not from more vocal but less able men. It must not come by the cheap anti-evolutionary tract nor from pulpitering ..."

Well, we take our place with the fundamentalists, with the "hyperorthodox" crowd, if they are to be called that. What is wrong with a "narrow evangelical Biblicism" which Dr. Ramm does not like? What is wrong with believing the Bible and defending the faith? What is wrong with an anti-evolutionist tract, necessarily? What is wrong with "pulpitering"?

We think it unfortunate that any man should set out to speak for Christians on the matter of science and the Scripture with such a bias against Harry Rimmer, the Scofield Reference Bible, William Jennings Bryan, and practically everybody else who in the last forty years has taken a very

clear stand in the defense of the historic Christian faith, in matters of science.

#### IV. Very Serious Inaccuracies in Dr. Ramm's Book Invalidate a Large Part of It

Documentation is important in a book on science, no doubt. But the documentation ought to be meticulously careful and fair. Let me select three or four people quoted by Dr. Ramm, to show that his use of quotations is not careful and accurate and scholarly as it ought to be, in my humble judgment.

1. First, take the case of Dr. R. A. Torrey. He is quoted five times in this book.

On page 157 in the footnote Dr. Ramm says, "R. A. Torrey, *Difficulties in the Bible* (1907) believes that the sun was slowed down. P. 53."

But that is not exactly what Dr. Torrey said. In a subhead there speaking of Joshua's command to the sun to stand still, Dr. Torrey said "slowed up or delayed." But that is a part of a sentence and is misleading by itself. What Dr. Torrey said is this:

"So, then, what the sun and moon are said to have done in the passage is to have *tarried* from disappearing, not that they stood absolutely still, but that their apparent motion (or their disappearance) was slowed up or delayed."

Dr. Torrey himself explains in the same article:

"Apparently this means that an event occurred on this day near Gibeon, in the valley of Ajalon, that occurs many days every year at the North Pole, namely, that the sun remained visible for the entire twenty-four hours. The method by which this was accomplished we are not told. It might be by a slight dip of the pole, or possibly by a refraction of the rays of light, or in other ways that we cannot conjecture. It certainly would not necessitate such a crash in the physical universe as objectors have imagined."

Now Dr. Torrey says that apparently by refraction of light or a dip of the North Pole "the sun remained visible for the entire twenty-four hours." So the disappearance of the sun was delayed but Dr. Torrey does not say that the sun "was slowed down." He says of the sun and moon that "their apparent motion (or their disappearance) was slowed up or delayed." That is different! In that case the relative movements of the earth and sun would not be affected. Dr. Ramm does not accurately report Torrey.

On page 287 Ramm says:

"In 1898 Torrey hinted that evolution might be true of animals but not of man:

*Whatever truth there may be in the doctrine of evolution as applied within limits to the animal world, it breaks down when applied to man.*"

And Ramm refers in a footnote to Torrey's book, *What the Bible Teaches*. But Dr. Ramm misunderstood Torrey, and should have read further in Torrey's writings to find his position clearly. In *What the Bible Teaches*, page 294, ff., in the 1933 edition, Dr. Torrey says:

"Man was not created an ignoramus nor a savage, but a being with lofty intellectual powers. Whatever truth there may be in the doctrine of evolution as applied within limits to the animal world, it breaks down when applied to man. It contradicts not only Scripture, but the known facts of history."

But did Dr. Torrey mean that animals evolved from a primeval cell, crossing the lines of species as evolutionists teach? He certainly did not, as he himself definitely says, elsewhere. Other clear statements in his writings speak. He believed that within a particular kind or species there is development. Various kinds of dogs could come from one original pair. Development within a species is often called an evolution. But it is the theory of evolution as regards the origin of species, which Dr. Torrey did not believe.

In the book, *Soul-Winning Sermons*, by Dr. R. A. Torrey, 1928, pages 12 and 13, Dr. Torrey plainly says that anybody who believes

the evolutionary hypothesis of the origin of species is foolish "or, in plain language, you would call him a fool."

And then Dr. Torrey says on page 13:

"Now let us suppose that the evolutionary hypothesis were true. I do not say that it is true, I do not believe that it is true in any sweeping all-inclusive way. I once was greatly disposed to believe it, as most students are at a certain stage in their intellectual career, but I gave it up. I gave it up not for religious reasons; I do not know any conclusive religious reasons against it: I gave it up for purely scientific reasons. I gave it up because it was absolutely unproven, and all really scientifically discovered and proven facts were against it instead of for it. A great many uninformed people, and some people who ought to know better, talk about 'the missing link.' The missing link? All the links are missing, there is not one single link. That is to say, there is not one single instance of scientifically observed and recorded transmutation of species; development of varieties there are, but always with a tendency to revert to type, but not one single instance of scientifically observed and recorded transmutation of species."

Please note that Dr. Torrey says, "I do not believe that it is true in any sweeping all-inclusive way." That is, he believes that there is a "development of varieties," as all of us do, within a species, and oftentimes speak of that as evolution. But Dr. Torrey plainly says that when he was a student he was once "greatly disposed to believe it, as most students are at a certain stage in their intellectual career, but I gave it up."

And then he continues to say he does not believe in evolution, even among animals, in the sense of transmutation of species. He says "development of varieties there are, but always with a tendency to revert to type, but not one single instance of scientifically observed and recorded transmutation of species."

Now I insist that it is misleading for Dr. Ramm to say, "In 1898 Torrey hinted that evolution might be true of animals but not of man." Dr. Torrey did not hint that evolution might be true of animals except "development of varieties" within the species. But that is not truly evolution as an explanation of animal life and origin of species, which is not what would be understood by Dr. Ramm's statement.

Again on page 317, Dr. Ramm says, "According to Torrey pre-Adamites were alive during Biblical times."

Let me give you what Torrey actually said and then you may judge whether Torrey stated that there were definitely pre-Adamite races alive during Biblical times.

In Torrey's book, *Difficulties in the Bible*, page 31, Torrey speaks of creation, as discussed in Genesis 1 and says, "All the verses after the first seem rather to refer to a refitting of the world that had been created and had afterwards been plunged into chaos by the sin of some pre-Adamic race, to be the abode of the present race that inhabits it, the Adamic race."

Notice that even so Torrey says that the verses in Genesis "seem" to refer. Here he makes no positive statement.

Again, on page 35 of Torrey's book, *Difficulties in the Bible*, he says:

"It should be said further that it may be that these ancient civilizations which are being discovered in the vicinity of Nineveh and elsewhere may be the remains of the pre-Adamic race already mentioned."

"There are passages in the Bible which seem to hint that there were some existing even in Bible times who may have belonged to these pre-Adamic races. Such may have been the Rephaim and Zamzummin and the Emim (see Genesis 14:5, R. V.; Deuteronomy 2:20, 21; 3:11, A.V. and R.V.). The hints given in those passages are somewhat obscure, but seem to suggest the remains of a race other than the Adamic race. If such was the case, these earlier civilizations which are now be-

ing uncovered may have been theirs."

Now notice Torrey's language carefully, particularly the words we have italicized. He says, "it may be."

He says these "may be the remains."

He says there "are passages in the Bible which seem to hint." He says that some of the people "may have belonged to those pre-Adamic races." He says "the hints given in those passages are somewhat obscure, but seem to suggest." He says "if such was the case." He says "these earlier civilizations ... may have been theirs."

Torrey speaks of obscure hints, possibilities, suggestions. And Torrey ends on an "if" after eight times using terms that emphasize that it was only a hint, that it was only a possibility, that the Bible does not make it clear, that he may not have understood the case correctly, that there might well be other reasons.

Torrey was a careful student of the Bible. He said exactly what he meant. When he speaks of an "obscure hint," a possibility, a suggestion, no one in the world has a right to say that "According to Torrey pre-Adamites were alive during Biblical times."

You understand, I think Dr. Torrey was mistaken in supposing that a pre-Adamic race might have existed in Biblical times. But since the Bible did not say that it was true Torrey would not affirm it, and no one has a right to charge him with a direct affirmation.

This is not a scholarly report of Torrey's position and does him great injustice, in my judgment. Besides, it discredits other statements in the book which may have been as carelessly written and documented.

2. Again, Dr. Ramm misunderstood, and so misrepresented the famous theologian, Dr. Charles Hodge. I do not think it was intentional; I think it was lack of care.

On page 118 Dr. Ramm says:

"Even if there is a proof of error in matters of fact Hodge says it is of no consequence. A few grains of sand in the marble of the Parthenon, he argues, would not cause a man to deny that the Parthenon was made of marble; so, a few errors of matters of fact in the Bible is no grounds for denying the Bible's inspiration."

But that is exactly the opposite of what Dr. Hodge really says!

In fact even the part of Hodge that is quoted on the same page shows that Dr. Ramm has misunderstood Hodge. For above he says that Hodge asserts:

"(i) that Christ and his apostles accepted the Old Testament facts, major and minor, as 'infallibly true' (p. 163); (ii) inspiration affirms that the writers of the Bible were fully inspired whatever they taught. But, Hodge notes carefully, the writers might have believed many things which they did not teach."

Hodge could not be plainer, that Old Testament facts, major and minor, were accepted by Christ and the apostles (and by Hodge) as 'infallibly true.' That does not leave room for a single error of fact in the original manuscripts. "Whatever they taught" the Bible writers were infallibly correct, Hodge says. Then how could Dr. Ramm possibly say "even if there is a proof of error in matters of fact Hodge says it is of no consequence." And again, he says Hodge teaches, "a few errors of matters of fact in the Bible is no grounds for denying the Bible's inspiration."

Why would Dr. Ramm make Hodge contradict himself and so support Dr. Ramm's position that there are errors of fact in the Bible?

I turn to Hodge's passage. In the edition of Hodge's *Systematic Theology* which I have, in three volumes, Hodge discusses this matter on page 169 and 170. There under the subtitle of "Discrepancies and Errors" Hodge plainly speaks of "alleged discrepancies."

And again he says "these apparent discrepancies." Then Hodge says that the great majority of these apparent errors are only apparent, and "yield to careful examination," and that "many of them may fairly be ascribed to errors of transcribers." All of us

admit, of course, that there may be errors in copying or in translating the Bible. But most of the alleged discrepancies in the Bible are only apparent, not real. Then Hodge says that such a few of even apparent discrepancies remain after careful analysis that it would be foolish to turn against the Bible because of some apparent discrepancy which perhaps was not in the original manuscripts at all but was wrought by a "transcriber" or copyist.

So Dr. Hodge says, "Admitting that the Scriptures do contain, in a few instances, discrepancies which with our present means of knowledge, we are unable satisfactorily to explain, they furnish no rational ground for denying their infallibility. 'The Scripture cannot be broken.' (John x. 35.)" Dr. Hodge says that the words are God's words, that Scripture "cannot err."

Dr. Hodge still says that the Scripture cannot be broken, and that any apparent discrepancies which we cannot, with our present limited knowledge, explain satisfactorily, still offer no rational ground for denying the infallibility, the absolute inerrancy of the Scripture.

It is very lamentable, it seems to me, for Dr. Ramm to use Hodge as if he said, as if he thought, that "a few errors of matters of fact in the Bible is no grounds for denying the Bible's inspiration." That is not what Hodge said and not what he meant. Hodge clearly said the exact opposite of that, that the Bible is infallible, that Scripture cannot be broken, and that aside from mistakes of copyists, etc., there are no errors of fact in the Scriptures at all.

3. Another illustration of Dr. Ramm's carelessness is his treatment of Dr. Harry Rimmer. On page 160, speaking of Rimmer's explanation of Joshua's long day, Dr. Ramm says,

"Rimmer's treatment of the subject is confusing because he changes theories in the midst of exposition and so ends with an interpretation that is self-contradictory. In the first place, he accepts Maunders' interpretation that the miracle was that of getting relief from the heat of the day, not in protracting the day. Without documentation he uses the identical data presented by Maunders in the ISBE article. Although it is possible that he arrived at it by independent research or through sources common to both men, it is rather improbable in view of the many similarities between the chapter in Rimmer's book and the data in the ISBE article. But with no documentation, final judgment must be suspended. However, following along with Maunders' explanation for a while, he then switches to the theory that the time was prolonged and makes 'be still' mean 'go slow.'"

You will note Dr. Ramm's inference that Rimmer plagiarized from Maunders, although Ramm admits that he has no evidence for that charge. But please note his misunderstanding of Rimmer. He says that Rimmer "changes theories in the midst of exposition and so ends with an interpretation that is self-contradictory." I trust you will look with me at Rimmer's book, *The Harmony of Science and Scripture*, page 274. Commenting on Joshua 10:12 where it is said of Joshua,

"... and he said in the sight of Israel, Sun, stand thou still upon Gibeon ...". Dr. Rimmer says, "In this hour of extremity Joshua prayed, literally, 'Hush up that sun!' ('Sun, be thou silent!')

"The answer was instantaneous. A black cloud darkened the sun, and a storm of icy hail fell."

I do not now discuss whether that interpretation of the Hebrew Scripture is correct. I simply say that the interpretation of the term, "Sun, stand thou still" meant, Dr. Rimmer says, "Sun, be thou silent" or stop the terrific heat of the July day. Then Dr. Rimmer gives quite a bit of detailed explanation of verses 11 and 12.

But on the next page Dr. Rimmer interprets the next verse. The last of verse 13 says, "So the sun stood still in the midst of heaven, and hasted not to go down about

(Continued on page 7)



# World's Most Unusual University

By Evangelist Walter Handford,  
Vice-President, Sword of the Lord Foundation

They call it the world's most unusual university, and no one can visit on the Bob Jones University campus very long without becoming convinced. I have just returned from a most encouraging three-day visit and want to share some of my impressions with you.

Approaching textile-center Greenville, South Carolina, from the north by air, I was impressed by the massive 170-acre campus with its thirteen million dollars worth of buildings. Actually, the 28 modern cream-colored brick buildings trimmed with Bedford limestone make up a small city, complete with hospital, stores, barbershop, laundry, radio station, and auditorium in the north section of Greenville.

Every thing about this interdenominational school is unusual. Every activity on campus starts on time. Dr. Bob Jones, Sr., founder, reminded guests in chapel one morning during my stay that no program in the history of the school had ever started even five minutes late. The grounds have no gum papers or candy wrappers cluttering them—nobody ever drops them on the ground there. That is not the kind of character developed there!

## The Philosophy Behind Bob Jones University

Bob Jones University didn't just happen. Twenty-eight years ago Dr. Bob Jones, Sr., a very well-known evangelist, foresaw the fatal trend away from the godly principles on which America was founded. He became sickened as he saw the wave of moral looseness coming to America and as he met more and more young people from conservative Christian homes who came back after college to their parents, having lost their faith and sometimes their morals. As Dr. Jones saw more and more the spread of teaching against the Bible in our state schools and the growth of modernism in many denominational schools, he felt that the only answer was a strong, evangelistic, interdenominational school.

Dr. Bob Jones, Sr., says:

"After prayerfully considering the matter, I felt deep down in my heart that the Lord wanted me to found a school that would meet a growing need by appealing to an unusually fine type of evangelical young people all over the world, regardless of their denominational affiliation. I knew that such a school must be uncompromisingly orthodox and definitely SPIRITUALLY evangelistic. It must teach its students that, regardless of whether they were preachers, missionaries, teachers, lawyers, physicians, businessmen, business women, housewives, farmers, or whatever they are, that their main business in life is to witness for and win people to the Lord Jesus Christ. Such an educational institution would have to have administrative officers who not only are in sympathy with the doctrinal position and evangelistic emphasis of the school, but who are also especially trained to fit into the program. The training of such an

administrative staff has been our most difficult task, but God has helped us to accomplish it."

Dr. Jones' whole principal was that character, as well as education, was absolutely essential to prepare a young person for a life of service. When asked about the philosophy underlying Bob Jones University, Dr. Jones, Sr., replied:

"The Christian philosophy of self-control, self-denial, and self-restraint is essential to the training of leaders who will not under pressure compromise the Gospel."

Then he added:

"It is a rather strange thing that more Gospel-believing Christians have criticized Bob Jones University for its discipline than some modernists have for its orthodox theology. I have never known a graduate of Bob Jones University out of work unless he is sick. The old-time Christian philosophy and old-time Christian Gospel still work in a modern world."

And Dr. Jones has gathered about him a group of people committed to this philosophy upon which he founded the school. Students coming to Bob Jones come with the understanding that "attendance at Bob Jones University is a privilege and not a right." Speaking from the natural standpoint, one would think that with such strict standards of discipline and such an out-and-out stand for the fundamentals of the orthodox faith, not many would be interested in the school. On the contrary, during the school year 1954-55, the enrollment was 2,781. This included college, academy, and graduate school, making it the largest interdenominational, fundamental, orthodox Christian school in the world.

The best source of teachers who are committed to the principles as Dr. Jones is naturally the university itself. Of the 108 full-time faculty members listed in the new catalog, 54 are graduates of Bob Jones University. Of these 54, twenty-three have had additional work in other educational institutions. Some critics of the school have held that the policy of getting the faculty members from within the school would lower the academic standards and hurt the school's scholastic standing. Since I was interested in the problem, I asked Mr. Roy Mumme, registrar, if he had any facts about the scholastic standing of the school. Mr. Mumme gave me the following rather remarkable report regarding the competitive scholastic standing of Bob Jones University:

"Since 1950 Bob Jones University has required its teacher training graduates to take the National Teacher Examinations. During this time a total of 719

Bob Jones University teacher training graduates have taken these examinations; of these, over 91 per cent have made grades of 'A,' and the rest have made grades of 'B.' The outstanding achievement of the Bob Jones University students who took these examinations is shown not only by the large number of students receiving grades of 'A,' but also by the fact that for the 5 years since 1951 our mean scores have ranged up to 60 points higher than the national means.

"In 1953 one Bob Jones University student made a score of 827, one of the highest scores out of nearly 10,000 in the United States and the highest score in South Carolina, where nearly 3,900 took the examinations. In 1954 one student made a score of 826, which again was the highest score in South Carolina.

"According to statistics released by the state director of the National Teacher Examinations, Bob Jones University examinees have ranked first in order of percentile over all the other colleges in the state of South Carolina for the 5-year period, 1951 through 1955."

## The Future Protected

The administration at Bob Jones University knows that the history of many once-orthodox Christian



Dr. Bob Jones, Sr., founder Bob Jones University, and Dr. Bob Jones, Jr., president.

Scriptures; combating all atheistic, agnostic, pagan, and so-called scientific adulterations of the Gospel; unqualifiedly affirming and teaching the inspiration of the Bible (both Old and New Testaments); the creation of man by the direct act of God; the incarnation and virgin birth of our Lord and Saviour, Jesus Christ; His identification as the Son of God; His vicarious atonement for the sins of mankind by the shedding of His blood on the cross; the resurrection of His body from the tomb; His power to save men from sin; the new birth through the regeneration

tions. It does mean that we have certain administrative policies which, even if we never did surrender, we would be TEMPTED to surrender."

He added:

"Here is an example of what we mean about the administrative approach of Bob Jones University toward the spiritual educational purposes which is different from the approach of most other schools. An educational institution holding membership in the Southern Association is supposed to rank its faculty and standardize its salaries. Bob Jones University does not rank its faculty in a financial

(Continued from page 5)



Left to right: Mr. R. K. Johnson, Business Manager; Dr. James D. Edwards, Dean of Administration; and Dr. Gilbert Stenholm, Dean of the School of Religion and Director of Extension.

schools has been one of gradual compromise of doctrine and Christian principles. Each year all executives and members of the faculty sign a creed covering the doctrinal statements in this paragraph:

"The general nature and object of the corporation shall be to conduct an institution of learning for the general education of youth in the essentials of culture and in the arts and sciences, giving special emphasis to the Christian religion and the ethics revealed in the Holy

by the Holy Spirit; and the gift of eternal life by the grace of God. THIS CHARTER SHALL NEVER BE AMENDED, MODIFIED, ALTERED, OR CHANGED AS TO THE PROVISIONS HEREIN BEFORE SET FORTH."

At graduation, all graduates sign a statement that if they detect any modification of the original purpose of Bob Jones University, that they will take the matter to law and close the school if necessary, rather than let any modification of the fundamental doctrines of the faith or of the Christian philosophy on which the school was founded to pass uncorrected.

## Why B.J.U. Is Not a Member of the Association of Colleges

There are some Christians who have tried to run down Bob Jones University because it is not a member of the Southern Association of Colleges and Secondary Schools, and therefore not "accredited." When asked about this, Dr. Jones replied:

"Bob Jones University is probably the only educational institution in America which COULD qualify for membership in an association of colleges and has never applied for membership in such an association. This does not mean that we are opposed to educational associa-

## About the President, DR. BOB JONES, JR. . .

"Known and loved throughout America by young and old alike, Dr. Jones has enjoyed one of the most unique and unusual ministries of any man his age on the American continent. Having been a student in five of the nation's leading educational institutions as well as having studied abroad, he possesses not only culture and training but has the gifts of commonsense and spiritual insight. In his early forties, Dr. Jones is the president of Bob Jones University, Greenville, South Carolina. To this, America's Great Christian University, known around the world for its uncompromising stand for orthodoxy and the fundamentals of the Christian faith, come thousands of young people each year from every state in the Union and a score of foreign countries.

Dr. Jones, who turned his back on flattering stage and screen offers to preach the Gospel, is in constant demand for evangelistic meetings, Bible conferences and youth rallies. He travels between 50,000 and 100,000 miles each year filling preaching engagements. His dynamic and forceful ministry, his love for souls, and his winsome personality have been dedicated to the task of making Christ known in this country and abroad.

Dr. Jones has been the featured speaker on a series of religious broadcasts heard from coast to coast on national networks. A frequent contributor to religious periodicals, Dr. Jones is known for the weekly syndicated articles, "A Look at the Book," which are carried in newspapers in all sections of America. He is the author of such volumes as HOW TO IMPROVE YOUR PREACHING, AS THE SMALL RAIN, ALL FULLNESS DWELLS, AND INSPIRATIONAL AND DEVOTIONAL VERSE.

The degree of Doctor of Letters was conferred upon Dr. Jones at the age of twenty-three making him possibly the youngest man ever to receive such a degree. Three years later he received the degree of Doctor of Humanities and more recently of Doctor of Laws."



Rodeheaver Auditorium, Bob Jones University



way or does it standardize teachers' salaries. The Southern Association bases teachers' salary requirements on rank, degrees, and experience. Bob Jones University bases its salaries on the need of the teachers."

Incidentally, Dr. Jones does not feel that the term "not accredited" can be applied to Bob Jones University since graduates are accepted at face value at any graduate school where the academic standards of Bob Jones University are known.

### Strong Leadership

One of the great strengths of Dr. Bob Jones, Sr.'s, work has been that of gathering strong people about him to help in the heavy load. The board of trustees and co-operating board for the school reads like a veritable Who's Who among Christian leaders in America. One of his oft-quoted statements is, "You can borrow brains, but you can't borrow character." However, in all the leadership of the school, he seems to have drawn to himself a most unusual admixture of both brains and character.

Dr. Bob Jones, Jr., one of the school's first graduates, has for the past 15 years been president. In many ways he is different from his father. Dr. Bob, Jr., is soft-

fairs of the school with a sure efficiency that is amazing. When most independent schools are madly struggling for survival in these days, Bob Jones is flourishing, and over one and a half million dollars in building expansion is scheduled for the immediate future. A \$300,000 dormitory is scheduled for construction this fall, and a one-half million dollar fine arts building, and the following fall a gymnasium complete with swimming pool and all recreational facilities is tentatively scheduled.

As an example of the extreme efficiency on the Bob Jones campus, all correspondence is handled within 24 hours and most of it on the same day received. If a complaint for so small a matter as a leaky faucet is not handled in 24 hours, somebody is called on the carpet. Undoubtedly this sort of efficiency helps make it possible for Bob Jones University to furnish training to students for the unbelievably low tuition charge of \$765 per year including room, board, matriculation fees, music and speech.

Johnson personally supervised the building of the Greenville campus. From start to finish, the work took 13 months, and the whole work of the school moved from Cleveland, Tennessee, in the fall of 1947.

But as well as being an able



Bob Jones University Sound Stage set for scene from "Wine of Morning."



Loren Jones Dormitory, Bob Jones University

spoken while powerfully dramatic, but he and his father both possess the same iron quality of soul so essential to lead this great school. Dr. Bob, Jr., is equally at home behind the president's desk in the executive office, preaching in great city-wide revival meetings or climbing to kingship in the title role of Richard III as we saw him in the Shakespeare play presented during commencement week. The evangelistic fire so essential to Bob Jones University is not likely to diminish during the fervent administration of Dr. Bob Jones, Jr.

Mr. R. K. Johnson, business manager, could undoubtedly be a big name in the business world if he had not chosen to serve the Lord at Bob Jones University. He handles the intricate business af-

administrator, Johnson (friends call him "Lefty") is an earnest Christian and serves at Bob Jones University because he believes training young people for the Lord is a holy calling. With deep feeling, he told a group of us at breakfast one morning of the way God spared both Dr. Bob Jones, Sr., and him from almost certain death in the disastrous Winecoff Hotel fire in Atlanta while the new campus was under construction. They checked out of rooms on the sixth floor which, a few hours later that night, became a raging inferno, killing all the guests on that floor. He believes Satan was doing his best to des-

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stroy them and thus hamper the advanced work of the University, but the Lord protected them.

### Spiritual Life First at B.J.U.

It is the confirmed opinion of both Dr. Bob Jones, Sr., and Jr. that spiritual life must be first on the campus. The religious training fits in very naturally in everything that is done on the Bob Jones campus. A strong evangelistic emphasis pervades all the activities. For instance, on Sunday evening as the commencement crowd gathered in the auditorium to hear the three finalists in a preachers' contest among the students, an invitation was given and several trusted Christ as Saviour during this part of the commencement program. Dr. Bob Jones, Sr., said, "You may think this is out of place at a commencement program. This sort of thing is never out of place."

Dr. Gilbert Stenholm is the energetic Dean of the School of Religion and Director of Extension. He is charged with the responsibility of directing the training of approximately 1,100 ministerial students. Naturally, this is one of the most important phases of the school's program, so both the Joneses give a good deal of attention to their "preacher boys" also. Of the 1,100, forty-five from the senior class are going to the mission field and many are returning to the graduate school of religion next year to work on a master's degree. The ministerial students meet every Tuesday and

Thursday morning, with Dr. Bob Jones, Sr., speaking to the group as often as possible. In the afternoon on Tuesday and Thursday, they meet again for classes in subjects to help with ministerial problems. The freshmen take a class in personal soul winning, sophomores in homiletics, juniors in church music, and seniors in church polity. Over the week ends, 600 to 700 students go out through six states around Greenville. Dr. Stenholm announced publicly that the week end before commencement 790 were won to Christ and there were over 200 rededications in the work of these students over the week end. Incidentally, students must be doing passing work in English and Bible to go out on gospel team work and preaching assignments.

In the fall, a sermon contest is conducted, in which each ministerial student must write a 12-to-15-minute doctrinal, salvation sermon. These sermons are judged by the English and Bible departments, and the 130 best sermons are selected. During the winter months, the sermons are preached before judges and three finalists are selected. This year the three finalists were James McGinlay, Jr., of Brooklyn, who preached a message on redemption, Stewart Custer of Greenville, who preached an unusual message on spirits and angels, and Eric McQuitty, of North Ireland, who preached on

why Jesus came. All three messages were very unusual with Eric McQuitty winning first place in a difficult decision by the judges. In a day when most schools are training religious executives instead of preachers, it is reassuring to know that Bob Jones is specializing in training preachers of the Gospel. At Bob Jones, winning souls to Christ is the most important thing and all else is secondary. Frankly, it is refreshing to be in a place where evangelists are honored instead of being merely tolerated, as in many Christian institutions today.

During the summer every preacher boy, in order to return to Bob Jones University in the fall, must do the following things. He must talk every day to at least

(Continued on page 6)

## Photography

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## Dr. Bob Jones SAYS:



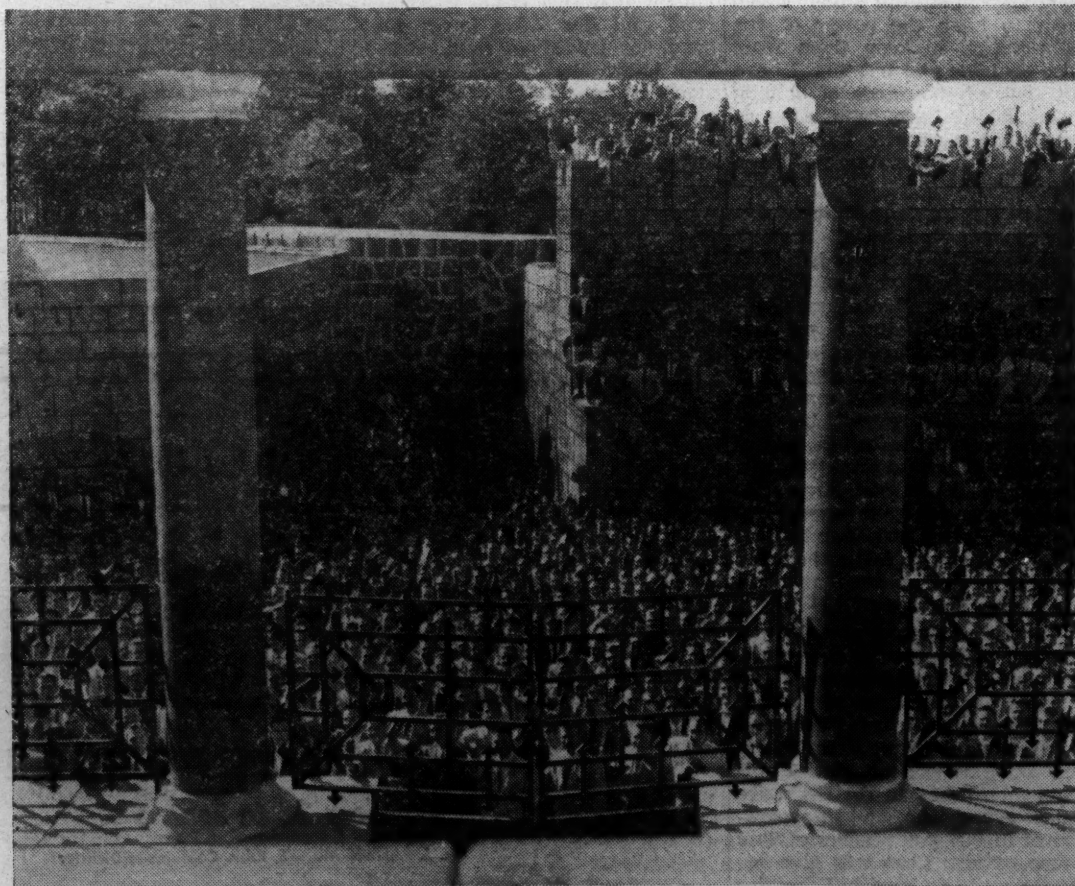
We have received more wonderful letters in recent months than I have ever received before in the same period of time from former Bob Jones University students. These young people tell what God did for them through Bob Jones University. A young man who organized a church just a few months ago and has built it up to about 100 members, more than half of whom he has personally led to Jesus Christ, writes about what he learned in Bob Jones University that has helped him with all of the practical problems he has met. He quotes some of my chapel sayings such as: "Simplicity is truth's most becoming garb"; "The pulpit is not a prison but a throne"; "Back of God's commands, He puts His omnipotence"; "If you give God your heart, He will comb the kinks out of your head." Bob Jones University has high academic standards. Educationally, it is efficient and successful; but we realize more and more that the practical Christian philosophy and the evangelistic emphasis of Bob Jones University are the things

that have done most for our students.

This is not just a formal request. We are earnestly appealing to you Christian people to pray more and more for Bob Jones University that we believe God has called into existence to give a definite emphasis at this time when there is so much unrest and uncertainty everywhere. If you know young people who can be trained for real Christian leadership, we will be very glad to have you refer them to this institution. Remember, our problem is not a problem of getting students, but we are eager to get students who can be trained for strong Christian leadership. Don't forget, we are asking you to help us financially. We have a building program. We must keep up our missionary work, and we still need money for our Student Loan Endowment Fund. Whatever the Lord leads you to send will be greatly appreciated. Thank you and God bless you.

BOB JONES, FOUNDER  
BOB JONES UNIVERSITY  
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(Advertisement)



The Bob Jones University Ministerial Association on the Jerusalem set used in the production of "Wine of Morning."



one soul about Christ and write a case report. He must carry on a systematic Bible study program and must send in a report every week, giving the number of people dealt with, the conversions, rededications, and number of tracts given out. He must also conduct or participate in at least one public service each week and hand in the outline of at least one Bible study, Sunday School talk, or gospel sermon presented during that week. For this program the ministerial students receive three hour's credit for the summer's work. (One hundred thirty hours work instead of the usual 120 is required for graduation.) Fifty or sixty girls also do this summer program voluntarily without credit.

### Emphasis on Culture and the Fine Arts

But as well as the formal training in preaching and other gospel work, Bob Jones University places great emphasis on cultural training. Dr. Bob Jones, Jr., believes that every cultural advantage ought to be given a Christian young person so that he can have as large an opportunity as possible to reach many people with the Gospel in whatever field of service he chooses. For this reason music, speech, and dramatics have a large role in campus life.

Each Sunday afternoon students present a program titled "Vespers." No one can see one of the Bob Jones vesper programs without being convinced that the training in fine arts at the University is "paying off" in the lives of the young people. The students have a certain poise, preciseness, platform ease and trained voice that is impressive, to say the least.

When asked about the annual Shakespeare plays and other dramatics engaged in, Dr. Bob Jones, Jr., commented, "We use dramatics simply as a tool to help train preachers and Christian workers." His proof of this is that "no graduate of Bob Jones University has ever gone on the legitimate stage or entered the Hollywood movies as a career."

In addition to the music and dramatics program, a recent addition is the cinema department. In this department, Mrs. Gilbert Stenholm produces gospel films of almost unbelievably high quality. The University boasts of the best equipped sound stage between New York City and Hollywood. The most recent picture filmed was a full-color, two-hour production of Dr. Bob Jones, Jr.'s book, *Wine of Morning*, a Christian fiction story of Barabbas and the crucifixion.

Training in Christian radio is also possible at Bob Jones since they have a 1,000-watt commercial station located right on the campus. Mr. Jim Ryerson is Station Manager, with nine full-time employees and student help. Station WMUU has disproved the contention of those who said it was impossible to operate a radio station successfully on a commercial basis without "swing," hillbilly music, and cheap entertainment. Two transcribed programs, one dramatic and one musical, *miracles* and *Hymn History* are produced by WMUU for weekly broadcast over 50 stations around the world.

The University collection of Old Masters is by far the finest in the state of South Carolina and one of the best in the Southeast. Among the great masters represented in the University collection of sacred art are Goya, Murillo, Ribera, Zubaran, Botticelli, Botticini, Tintoretto, and many others.

The Bowen collection of biblical antiquities and illustrative materials contains a number of items from the collection of the late Sir Flinders Petrie, the English archaeologist, as well as an unusually complete set of models, biblical costumes, etc.

### The Student Body

When asked about this year's work, Dr. James D. Edwards, the quiet but unusually capable Dean of Administration, replied, "This is undoubtedly the best year we have ever had." The 2,781 students this year came from 48 states and 20 foreign countries and represented more than 100 denominations. The student body is unusually contented and make up the most enthusiastic group of

## Evangelist Hugh F. Pyle Moves to Atlanta, Georgia

After spending several months in revival promotional work with the Sword of the Lord at Wheaton, Illinois, Evangelist Hugh F. Pyle has felt the leading of the Lord to full-time revival work and will be engaged in evangelistic campaigns from now on. He is announcing a change of address and will make his home at 1721 S. Gordon St., S. W., Atlanta, Georgia. A southern Baptist, Brother Pyle was formerly pastor of strong soul-winning Baptist churches in the state of Florida. He stated, "I am very much impressed with the tremendous work for God being done by the Sword of the Lord. My contacts and fellowship with the personnel of the Sword and my work with Dr. John Rice has been most pleasant. My own life has been personally enriched by the time spent in Wheaton!"

supporters any school could possibly want. Occasionally someone will come on the campus who does not fit into the aims and program of the school, but he won't last long. Dr. Bob Jones, Sr., says "If you have enough of the right kind of trouble as you go along, you'll save yourself big trouble in the end."

Though the school has been sometimes criticized by outsiders for its strict standards and careful dating regulations, actually the atmosphere is very wholesome and happy. A large percentage of the students on campus do date and ample opportunity is provided for wholesome recreational and entertainment activity. Dr. Bob Jones, Sr., says, "We have never had to send a girl home to her parents in disgrace yet," and it is not likely that one ever will be sent home for this reason either. The whole philosophy of the campus is that proper chaperonage and supervision will go far to counteract the loose morals of our generation. This sort of philosophy allows no room for the rowdiness and necking parties common on many campuses today.

This year 359 were graduated from the five schools which make up the University. Forty-five of these young people will be going directly to the mission field to join the 400 now there in 55 different foreign countries and representing approximately 45 different mission boards. If "the proof of the pudding is in the eating," then the work of the Bob Jones graduates is certainly proving that the recipe at Bob Jones is sound. Everywhere they go they make a mark for the Gospel and the Lord Jesus Christ. Going out under The Evangelical Alliance Mission, Jerry Johnson, Bob Jones graduate, won over 5,000 to Christ through an interpreter in his first year in Japan.

Bob Jones University is furnishing a very high percentage of the evangelists to the churches today. Some well-known Bob Jones graduates in the evangelistic field include Cliff Barrows, T. W. Wilson, Herb Hoover, Fred Brown, Bill Piper, Charles Bray, Jim Mercer, Clifford Lewis, Jimmy Johnson, Jimmie Threlfall, Jack Shuler, Lloyd Bardowell, Phil Shuler, Pat Henry, and Monroe Parker. In addition, Bob Jones graduates occupy the pulpits of some of America's really strong soul-winning churches, go into rescue work, and lead in Youth for Christ work.

But wherever the graduates of Bob Jones University go, they are bound to carry with them some of Dr. Bob Jones, Sr.'s, maxims such as "You can do anything you ought to do," "Keep on the main track," "Just go down the right road as far as you can," or "Do right!" and in all likelihood they will, too.

— THE END —

Please mention **THE SWORD OF THE LORD** when answering advertisements.

# WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS  
By the Editor

**EVANGELIST JOE MILLER**, Maple Avenue, Camp Hill, Pennsylvania, recently closed a good revival series with Grace Chapel at Carlisle, Pennsylvania. There were 17 converts. Brother Miller is a blessed preacher with a real anointing of God and we recommend him heartily. He has some open time in June, August, and September.

Sword of the Lord **EVANGELIST WALT HANDFORD** was with the Calvary Baptist Church of Jefferson City, Missouri, for a revival campaign that brought blessed results. The worthy pastor

of this church is Al Thornton, who was won to Christ in Texas years ago by Evangelist Joe B. Rice, was later married in Chicago by Evangelist Bill Rice, and who has been greatly inspired in his ministry by Evangelist John Rice! The Rev. Thornton is, therefore, an old and treasured friend of the entire Rice family.

During the Handford campaign there were 20 conversions and 7 rededications and several families who began daily worship in the home. Much work was done in the line of visitation, and several entire families will be joining the church as a result of this soul-winning personal work.

Evangelist Handford also conducted a two-week revival campaign in the newly-organized Calvary Baptist Church of Wheaton, Illinois, of which Dr. John R. Rice, editor of this paper, is pastor. The meeting was a blessing to this newly-organized church. There were some conversions, but probably the strongest feature of the revival was that it prepared the

these two funds, the Ministers and Missionary Subscription Fund, through which we send **THE SWORD OF THE LORD**, and the Free Literature Fund.

Make your checks or money orders payable to the Sword of the Lord when you send gifts to these funds. Above everything else, I hope you will help me put **THE SWORD OF THE LORD** into the hands of ministers. Address the Sword of the Lord, Wheaton, Illinois.

### Please Pray

I do not know any new way to say it, but I have an increasing burden that I may have the prayer support of readers of **THE SWORD OF THE LORD**. I sometimes feel as if there were no one else who cared about the tremendous burdens that are upon me. Who is sufficient for these things? How can I make **THE SWORD OF THE LORD** the blessing that it ought to be? Only by the miraculous help in every issue by the Holy Spirit! Only with divine wisdom, with the miraculous love for all men which the Holy Spirit can give in my heart day by day, only with the supernatural insight into the Scriptures which the Holy Spirit can bring, can I be the editor God wants me to be. I beg you in Jesus' name to pray! Sometimes it seems to me, as it seemed to Elijah, that no one else makes a fight against sin, no one else is on guard in defense of the faith. I know that that is not true. The Lord still has 7,000 knees that have not bowed to Baal. But I will know that I am not left alone if multitudes of you will put me regularly on your hearts to pray for me and will let me know of it. Please pray!

Is not this burden of mine rightfully yours, dear **SWORD** reader? I am asking that you readers send me thousands of dollars for the Ministers and Missionary Subscription Fund. Letter Month has brought us hundreds of letters telling of transformed lives, particularly the lives and ministries of preachers, wrought by **THE SWORD OF THE LORD**. In Jesus' name, I ask you to send the most generous gifts you can, large gifts as well as small, to send **THE SWORD OF THE LORD** to ministers around the world. Some thousand dollar gifts are needed at once, many other smaller gifts.

I have recently had a good many letters from ministerial students in seminaries, wanting some of my books. I am giving as many as I can. We ought to have thousands of dollars more in the Free Literature Fund to get ministerial students established in the Scripture and in evangelism, and in separation of life. If you readers of **THE SWORD OF THE LORD** will give me the money to do it with, I promise you that we can safeguard the lives and ministries of multiplied thousands of preachers through

way for a good period of sowing for the next revival campaign.

**EVANGELIST DOUGLAS WINN** (1224 W. Market St., Greensboro, N. C.) reports that souls were saved in every service during a series of meetings at Calvary Baptist Church, Connersville, Indiana. One convert was a Czechoslovakian woman, who had been a prisoner behind the Iron Curtain. As the evangelist preached she wept as she heard the message of Christ's grace for the first time. There were 906 in Sunday School. Rev. Herbert Fitzpatrick is pastor.

Following this campaign, our brother went to Sun View Baptist Church, High Point, North Carolina.

**EVANGELIST RUSS HEYNE** was the evangelist at Spottsville Baptist Church, Spottsville, Kentucky, May 3-11. Pastor Randall Green reports 48 souls saved and many backsliders reclaimed, with all attendance records being broken.

**EVANGELIST KEN BOEN**, Duncan Road, Fort Smith, Arkansas, was the featured speaker at the recent Hi-C banquet held in Chicago at the Bismarck Hotel. The largest crowd ever assembled for a Hi-C banquet listened as the rodeo performer gave his personal testimony. There were 2 who claimed Christ as Saviour and about 50 who dedicated themselves to be soul winners and openly committed themselves to this work. Brother Ken Boen was saved when Dr. J. Harold Smith of the First Baptist Church of Fort Smith visited him in his back yard under an old oak tree. He is very widely-known as a rodeo performer and clown, and has trained horses and dogs and a dummy.

Hi-C clubs consist of Christian young people from fifty-five high schools in the Chicago area. The work is conducted by Dan Ankerberg, who brings us this fine report.

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## A Remarkable Tribute to Billy Graham

Dr. Wilbur Smith

One of the most gifted newspaper columnists in America today is George E. Sokolsky, for many years an editor in the Far East, and correspondent from Shanghai for London and American newspapers, author of *Outlines of Universal History; Labor Crisis in the United States; The American Way of Life*, etc., and commentator for the American Broadcasting Company since 1948.

Mr. Sokolsky is a Jew, who has written many articles about the Jewish people and has been honored by many Jewish societies. In his syndicated column, through King Features Syndicate, during the week of Dr. Graham's great meeting at Madison Square Garden in New York, Mr. Sokolsky devoted all his allotted space for one issue to "Billy Graham and Religion." He begins with the following simple statement:

"The fact is astounding that Billy Graham, the evangelist, could fill Madison Square Garden in New York with an estimated 5,000 standing on the street, on a cold, wintry day, listening to a loud speaker. Although about 25,000 people is not an enormous number in ratio to the total population of New York, it is larger than a prize fight, a basketball game, or a political speech draws in this city."

In answering his own question, "Why is Billy Graham so popular?" Mr. Sokolsky makes one of the most penetrating indictments of much of the American pulpit that we have seen for a long time:

"The answer is quite simple—he talks religion. Too many clergymen, in their sermons these days, do not talk religion. They talk about everything else. They review books of temporary value; they review Broadway plays; they are amateur psychiatrists; they go in for social action; they turn the pulpit into a political forum. But they do not talk of man's relations to God and of the evil of sin and of the consequences of infractions of the moral law."

"And except for the very few who possess extraordinary histrionic and forensic talents and the other few who do, exceptionally, devote themselves to the task of being God's messengers, their sermons become tiresome and are often trite and the congregants find golf more amusing or give themselves a few hours to 'Do It Yourself' occupations at home."

"That is why Billy Graham draws such crowds . . . In our disturbed period, men and women turn to God for peace and comfort. They want to hear God's Word. Call it escapism, if you please, but they are not escaping to voluptuousness and drunkenness. They are escaping from the unreality of fear of the atom to the reality, for them, of the life eternal. It is a wholesome response to the challenge of the confusions of our times. For many, who have been lost in the maze of argumentation and confusion, it opens a door to a new and rich experience . . ."

"The clergy who fail to recognize that their function is a particular one, fail to meet the issue of our times which is how to bring God back into the home, back into the school and the workshop, back into the church."

"I have come across clergymen who are humanists. Man is the center of the universe. Man is everything. They avoid mention of God, but they capitalize science. That, of course, is their privilege, but what are they doing in churches and synagogues?"

From Moody Monthly

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Rev. Ted Dexter of Buffalo Bible Institute arranged to have the Gospel text printed on one of the Buffalo Transit System buses, now serving the outlying areas of Buffalo, New York.

## "Dat's not Funny!"

By Ron Larsen

The following anecdote was related recently by Mr. Eric Ball, adjudicator in the New Zealand Brass Bands Championships held in Auckland:—

There was a big church, situated in a very respectable neighborhood and with a very respectable membership. One Sunday morning an elderly Negro named Sambo, clad in old and ragged clothes, happened to come by, and he thought he would like to go inside. So in he went. He heard the organ softly playing. And he saw the sun streaming in through the beautiful stained-glass windows on to the worshippers.

"Dis is de place for me," he thought. After the service he went up to the preacher and said: "I like dis church, suh, and I'd sure like to join it."

The preacher looked at Sambo's shabby apparel, and he replied: "You realize, of course, that this is a very fine church. Do you think you would be happy here?"

"Oh, yes," answered the dorkie, "I wouldn't mind sittin' at de back, unobstrusive-like. I wouldn't get in de way at all."

The preacher pondered for a moment, then said: "Well, you go away and think about it for a week, and if you still want to join this church you'd better come back and see me."

The week passed, and in due course the preacher met Sambo in the church aisle once more.

"Well, suh," said the Negro, "I thought about joinin' de church, just like what you said, and I prayed to de Lord about it, and I sez to de Lord, 'Lord, I sez, 'I would sure like to join dat church.'"

"Oh," said the preacher, interested; "and what did God say?"

Back came the reply: "'Sambo, de Lord sez, 'Sambo, are you tryin' to join dat church? Well, I bin tryin' to join it Meself for de last 20 years.'"

## Shall We Appease . . . Scholars?

(Continued from page 3)

a whole day." And Dr. Rimmer comments,

"It says, 'The sun hastened not to go down . . .'"

"Time slowed down! In other words, time was prolonged."

Dr. Rimmer said that two things happened. He says that Joshua prayed for the heat of the sun to be silenced and the storm with hailstones and the overcast sky of Joshua 10:11 was connected with the prayer in Joshua 10:12.

Then in an exposition of verse 13 Dr. Rimmer says that the time was also extended. Rimmer says two separate things happened as described in separate verses of Scripture.

Here is not a contradiction. Here is no confusion. Dr. Rimmer may have been mistaken or he may have had the exact interpretation of the Scriptures. I rather think he was entirely right. But whether Dr. Rimmer's interpretation was right or wrong, he deserved an honest report if Dr. Rimmer was going to mention his statement. It was inaccurate and careless reporting of Dr. Rimmer to say "Rimmer's treatment of the subject is confusing because he changes theories in the midst of exposition and so ends with an interpretation that is self-contradictory." That is simply not so, and we fear shows bias and unscholarly haste of the author of *The Christian View of Science and Scripture*.

How many, many more cases must be in the book of inaccurate reporting of the men quoted! I have selected only cases which I could easily check.

4. It is worth while to call attention to another man who seems to have been misunderstood. F. Bettex is quoted sometimes and is referred to more than once as being against "hyperorthodoxy." He is quoted on page 27 as if he agreed with the position of Dr. Rimmer in Ramm's distrust of the fundamentalists, and in his scorn for what he calls "hyperorthodoxy." On page 70 he says that Bettex is agreed with his position that "The writers of the Bible do not go beyond the description of what they actually see around them . . ." But I have just gone through Bettex's book, *The Bible the Word of God*, and I challenge any reader to see if that is really the position of Bettex, if Bettex is

not the most ardent fundamentalist, if he does not hold to "the narrow evangelical Biblicism" which Dr. Ramm so reproves. See if Bettex is not as insistent that every word of the Bible is true, in science and every other matter, as is Harry Rimmer, Clarence Benson, O. E. Sanden, or William Jennings Bryan, and other men whom Dr. Ramm names and scorns.

Bettex is as definitely against evolution as Bryan, and as emphatic in his statements, as critical of the opinions of unbelieving scientists. On page 44 he scoffs at the oldest skulls on which evolutionists pin their claims. On page 73 Bettex teaches the universal flood which Ramm tries so hard to discredit. He speaks more than once of the age of the world as "six thousand years" (see pages 6 and 195). On page 175 Bettex insists on verbal, word-for-word inspiration which is not possible to hold consistently, we believe, with Ramm's theories. On page 177 he says, "But, exclaim many, you do not mean to say that, e.g., the Mosaic record of creation is also true? Indeed, I mean to say just that. I believe every word of this record . . ." Dr. Ramm believes that the record in Genesis is only true in a pictorial sense, that it really represents in scientific matters only the Hebrew culture, not divine inspiration about scientific matters. And he does not even believe in the Mosaic authorship of Genesis, unless the scholars find it true! (See page 30 of *The Christian View of Science and Scripture*.) And on page 195 Bettex sounds as if he had read Ramm's book and was refuting the very claims for science which Ramm makes.

Ramm may have quoted one sentence correctly from Bettex, but he does wrong, in my judgment, to speak as if Bettex thought as he did about what he calls "hyperorthodoxy," and about the defense of the faith, or about the theories and viewpoint of Ramm's book. Bettex was not speaking of the people nor the theories Ramm deprecates. Bettex would take his place with Bryan and Rimmer and the evangelists and the Scofield Bible and with the Bible institutes and the "pulpiters" and tract writers who defend the faith and oppose the fool-

ish claims of evolution and of infidel scientists.

I conclude that Dr. Ramm's book is not reliable in its representation of views of others. Certainly it does not properly represent Torrey, Rimmer, Hodge, and Bettex.

## V. Dr. Ramm's Book Shows a Wholly Inadequate View of Inspiration of the Scriptures

The inspiration of the Scriptures is the great basic doctrine of Christianity. There is no Christianity which is not based upon an infallible Bible. Those who claim to be friends of Jesus Christ but who will not accept what He Himself said about the Bible are not well-taught Christians and are not reliable teachers. Unfortunately, Dr. Ramm, who tries to give the Christian view of Scripture as well as the Christian view of science, seems to have had no adequate discipline in the Scriptures and made no thorough study of the inspiration of the Bible. He has the viewpoint of some of the seminaries which are sold out to modernistic denominations and gain their support therefrom. He does not have the viewpoint of the great Bible teachers, of this century or the last.

To show how loose are Dr. Ramm's views of inspiration he denies that the whole human race came from Adam. The Bible clearly says that it did (Genesis 3:20 says that Eve was the mother of all living. Acts 17:26 says that God "hath made of one blood all nations of men for to dwell on all the face of the earth . . .") Dr. Ramm says that the flood was local, that it did not destroy all mankind, that all the race is not now descended from Noah, and that languages do not all stem from Babel, though the Bible teaches these as facts.

On page 32 Dr. Ramm plainly puts the voice of scientists on a par with the Scripture. He says, "We are to pay due respect to both science and Scripture. Neither adoration of one nor bigoted condemnation of the other is correct. We must be as ready to hear the voice of science as we are of Scripture on common matters."

But why should a Christian not adore the Scriptures and defend them and believe them infallibly correct? Why think as much of the opinion of an unconverted scientist as of the infallible Word of God?

He praises Roman Catholic position as better than the Protestant position in adjusting their interpretation to fit with modern scientific opinion. But is the Catholic position about the Bible as secondary to tradition the one for the historic Christian position? Surely it is not!

On page 334 Ramm insists that "there was disease and death and bloodshed in Nature long before man sinned," although Romans 5:12 says that by Adam's sin death entered the world. On page 337 he says that Genesis 10 "is limited to what could be gathered from travelers and merchants." That is not what the Bible teaches about divine inspiration of the Scriptures.

On page 71 Ramm says, "In that inspiration came through the mold of the Hebrew culture, the hyperorthodox is wrong." And again there he says, and he puts it in italics, "If God spoke through Hebrew-speaking prophets and Greek-speaking Jews, what He had to say was to a degree limited by the natures of the Hebrew and Greek languages."

And again on the same page he says:

"If God spoke through the Hebrew and Greek languages, He also spoke in terms of the cultures in which these languages were embedded. (Italics are Ramm's.) The eternal truths of the Hebrew-Christian religion are clothed and garbed not only in the Hebrew and Greek languages but also in the culture molds of the times of the composition of the Bible."

Note carefully Dr. Ramm's position is that not only was God limited by the languages he used, but he was limited also by the cultures of the writers and the current information of their time! Actually men wrote their opinions. Only God kept them from errors in matters of theology. But Ramm is not consistent here. If the

Bible were accommodated to Hebrew culture, as he says, then it could not be verbally inspired and infallible. Here Ramm is influenced, perhaps unconsciously, by the modernist and the neo-orthodox position about inspiration.

It seems to me that no one should set out to write "the Christian view of science and Scripture" without making a detailed study of inspiration of the Bible. Ramm does not mention and seems never to have heard of that classic for the last hundred years, Gausson's *Inspiration of the Holy Scriptures*. He now sits in the chair once occupied by the late—

(Continued on page 8)

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## The Overcoming Life

(Continued from page 1)

we find it out the better. There is not a blessing in this world that God has not linked Himself to. All the great and higher blessings God associates with Himself. When God and man work together, then it is that there is going to be victory. We are co-workers with Him. You might take a mill, and put it forty feet above a river, and there isn't capital enough in the States to make that river turn the mill; but get it down about forty feet, and away it works. We want to keep in mind that if we are going to overcome the world, we have got to work with God. It is His power that makes all the means of grace effectual.

The story is told that Frederick Douglas, the great slave orator, once said in a mournful speech when things looked dark for his race:

"The white man is against us, governments are against us, the spirit of the times is against us. I see no hope for the colored race. I am full of sadness."

Just then a poor old colored woman rose in the audience, and said:

"Frederick, is God dead?"

"My friend, it makes a difference when you count God in."

Now many a young believer is discouraged and disheartened when he realizes this warfare. He begins to think that God has forsaken him, that Christianity is not all that it professes to be. But he should rather regard it as an encouraging sign. No sooner has a soul escaped from his snare than the great Adversary takes steps to ensnare it again. He puts forth all his power to recapture his lost prey. The fiercest attacks are made on the strongest forts, and the fiercer the battle the young believer is called on to wage, the surer evidence it is of the work of the Holy Spirit in his heart. God will not desert him in his time of need, any more than He deserted His people of old when they were hard pressed by their foes.

### The Only Complete Victor

This brings me to the fourth verse of the fourth chapter of the same epistle:

*"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."*

The only man that ever conquered this world—was complete victor—was Jesus Christ. When He shouted on the cross, "It is finished!" it was the shout of a conqueror. He had overcome every enemy. He had met sin and death. He had met every foe that you and I have got to meet, and had come off victor. Now if I have the Spirit of Christ, if I have that same life in me, then it is: that I have a power that is greater than any power in the world, and with that same power I overcome the world.

Notice that everything human in this world fails. Every man, the moment he takes his eye off God, has failed. Every man has been a failure at some period of his life. Abraham failed. Moses failed. Elijah failed. Take the men that have become so famous and that were so mighty—the moment they got their eye off God, they were weak like other men; and it is a very singular thing that those men failed on the strongest point in their character. I suppose it was because they were not on the watch. Abraham was noted for his faith, and he failed right there—he denied his wife. Moses was noted for his meekness and humility, and he failed right there—he got angry. God kept him out of the promised land because he lost his temper. I know he was called "the servant of God," and that he was a mighty man, and had power with God, but humanly speaking, he failed, and was kept out of the promised land.

Elijah was noted for his power in prayer and for his courage, yet he became a coward. He was the boldest man of his day, and stood before Ahab, and the royal court, and all the prophets of Baal; yet when he heard that Jezebel had threatened his life, he ran away to the desert, and under a juniper tree prayed that

he might die. Peter was noted for his boldness, and a little maid scared him nearly out of his wits. As soon as she spoke to him, he began to tremble, and he swore that he didn't know Christ. I have often said to myself that I'd like to have been there on the day of Pentecost alongside of that maid when she saw Peter preaching.

"Why," I suppose she said, "what has come over that man? He was afraid of me only a few weeks ago; now he stands up before all Jerusalem and charges these very Jews with the murder of Jesus."

The moment he got his eye off the Master he failed; and every man, I don't care who he is—even the strongest—every man that hasn't Christ in him, is a failure. John the beloved disciple was noted for his meekness; yet we hear him wanting to call fire down from Heaven on a little town because it had refused the common hospitalities.

### Triumphs of Faith

Now, how are we to get the victory over all our enemies? Turn to Galatians, second chapter, verse twenty:

*"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."*

We live by faith. We get this life by faith, and become linked to Immanuel—"God with us." If I have God for me, I am going to overcome. How do we gain this mighty power? By faith.

The next passage I want to call your attention to is Romans, chapter eleven, verse twenty: "Because of unbelief they were broken off, and thou standest by faith." The Jews were cut off on account of their unbelief: we were grafted in on account of our belief. So notice: We live by faith, and we stand by faith.

Next: We walk by faith. Second Corinthians, chapter five, verse seven: "For we walk by faith, not by sight." The most faulty Christians I know are those who want to walk by sight. They want to see the end—how a thing is going to come out. That isn't walking by faith at all—that is walking by sight.

I think the characters that best represent this difference are Joseph and Jacob. Jacob was a man who walked with God by sight. You remember his vow at Bethel: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God." And you remember how his heart revived when he saw the wagons Joseph sent him from Egypt. He sought after signs. He never could have gone through the temptations and trials that his son Joseph did. Joseph represents a higher type of Christian. He could walk in the dark. He could survive thirteen years of misfortune, in spite of his dreams, and then ascribe it all to the goodness and providence of God.

Lot and Abraham are a good illustration. Lot turned away from Abraham and tented on the plains of Sodom. He got a good stretch of pasture land, but he had bad neighbors. He was a weak character and he should have kept with Abraham in order to get strong. A good many men are just like that. As long as their mothers are living, or they are bolstered up by some godly person, they get along very well; but they can't stand alone. Lot walked by sight; but Abraham walked by faith; he went out in the footsteps of God.

*"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God."*—Heb. 11:8-10.

And again: We fight by faith. Ephesians, sixth chapter, verse sixteen: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Every dart Satan can fire at us we can quench by faith. By faith we can overcome the Evil One. To fear is to have more faith in your antagonist than in Christ.

Some of the older people can remember when our war broke out. Secretary Seward, who was Lincoln's Secretary of State—a long-headed and shrewd politician—prophesied that the war would be over in ninety days; and young men in thousands and hundreds of thousands came forward and volunteered to go down to Dixie and whip the South. They thought they would be back in ninety days; but the war lasted four years, and cost about half a million lives. What was the matter? Why, the South was a good deal stronger than the North supposed. Its strength was underestimated.

Jesus Christ makes no mistake of that kind. When He enlists a man in His service, He shows him the dark side; He lets him know that he must live a life of self-denial. If a man is not willing to go to Heaven by the way of Calvary, he cannot go at all. Many men want a religion in which there is no cross, but they cannot enter Heaven that way. If we are to be disciples of Jesus Christ, we must deny ourselves and take up our cross and follow Him. So let us sit down and count the cost. Do not think that you will have no battles if you follow the Nazarene, because many battles are before you. Yet if I had ten thousand lives, Jesus Christ should have every one of them. Men do not object to a battle if they are confident that they will have victory, and, thank God, every one of us may have the victory if we will.

The reason why so many Christians fail all through life is just this—they underestimate the strength of the enemy. My dear friend, you and I have a terrible enemy to contend with. Don't let Satan deceive you. Unless you are spiritually dead, it means warfare. Nearly everything around tends to draw us away from God. We do not step clear out of Egypt on to the throne of God. There is the wilderness journey, and there are enemies in the land.

Don't let any man or woman think all he or she has to do is to join the church. That will not save you. The question is, Are you overcoming the world, or is the world overcoming you? Are you more patient than you were five years ago? Are you more amiable? If you are not, the world is overcoming you, even if you are a church member. That epistle that Paul wrote to Titus says that we are to be sound in patience, faith and charity. We have Christians, a good many of them, that are good in spots, but mighty poor in other spots. Just a little bit of them seems to be saved, you know. They are not rounded out in their characters. It is just because they haven't been taught that they have a terrible foe to overcome.

If I wanted to find out whether a man was a Christian, I wouldn't go to his minister. I would go and ask his wife. I tell you, we want more home piety just now. If a man doesn't treat his wife right, I don't want to hear him talk about Christianity. What is the use of his talking about salvation of the next life, if he has no salvation for this? We want a Christianity that goes into our homes and everyday lives. Some men's religion just repels me. They put on a whining voice and a sort of a religious tone, and talk so sanctimoniously on Sunday that you would think they were wonderful saints. But on Monday they are quite different. They put their religion away with their clothes, and you don't see any more of it until the next Sunday. You laugh, but let us look out that we don't belong to that class.

My friend, we have to have a higher type of Christianity, or the Church is gone. It is wrong for a man or woman to profess what they don't possess. If you are not overcoming temptations, the world is overcoming you. Just get on your knees and ask God to help you. My friends, let us go to God and ask Him to search

## Shall We Appease . . . Scholars?

(Continued from page 7)

Dr. B. H. Carroll, Baylor University, but seems never to have read Dr. Carroll's book, *The Inspiration of the Scriptures* (Fleming H. Revell, publishers). If he has studied the works of Warfield, Engelder, Bettex, Urquhart and Collett, there is no reference to them, and no indication of awareness of their work.

Dr. Ramm read over Charles Hodge, but evidently did not make any serious study of Hodge's position on inspiration, and seems to misunderstand and misquote Hodge.

He never attended a good Bible institute, or he would probably have learned more about the inspiration of the Scripture than he learned in a denominational seminary which is yoked up with modernism. If he had had diligent study under some of the despised Plymouth Brethren teachers, or if he had had the Scofield Bible course, or if he had been adequately aware of the work of Gaebelein, Pettingill, Darby, Kelley, Ironside, Carroll, or W. B. Riley, he would have been far better equipped to write on such a subject as "The Christian View of Scripture."

For all its wealth of material Dr. Ramm's book seems not to be a mature presentation of such a vital subject. We believe it is seriously untrue to the Scriptures. It does not represent Bible-believ-

ing Christianity. It makes unnecessary and hurtful concessions to unbelieving scientists. It casts reflections on the best fundamental preachers and teachers who defend the faith. We cannot recommend and we will not sell the book and we urge that everywhere in Bible institutes and seminaries and colleges the book be avoided as not representing the conservative viewpoint, as being dangerously slipshod and inaccurate, and as being wholly inadequate as a representation of the scriptural position about inspiration.

This editor makes no defense of the "Gap" theory in Genesis 1 as taught by the Scofield Bible nor do we especially defend Ussher's chronology. We are not against scientific truth, from whatever source. When scientists can uncontroversially prove the age of the earth we will believe it. But to suppose that you can win scientists by watering down Christianity, and that one can appease them and win them by concessions to their unbelief, has been proved long ago as foolish and unsuccessful. We are open to truth from any source. But the Bible is infallibly correct (aside from incidental mistakes of copyists or mis-translations). And science will never bring truth that will discredit the Word of God.

— THE END —

us. Let us ask Him to wake us up, and let us not think that just because we are church members we are all right. We are all wrong if we are not getting victory over sin.

### PART II. INTERNAL FOES

Now if we are going to overcome, we must begin inside. God always begins there. An enemy inside the fort is far more dangerous than one outside.

Scripture teaches that in every believer there are two natures warring against each other. Paul says, in his epistle to the Romans:

*"For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."*—Rom. 7:14-23.

Again, in the Epistle to the Galatians, he says:

*"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."*—Gal. 5:17.

When we are born of God, we get His nature, but He does not immediately take away all the old nature. Each species of animal and bird is true to its nature. You can tell the nature of the dove or canary bird. The horse is true to his nature, the cow is true to hers. But a man has two natures, and do not let the world or Satan make you think that the old nature is extinct, because it is not. "Reckon ye yourselves dead"; but if you were dead, you wouldn't need to reckon yourselves dead, would you? The dead self would be dropped out of the reckoning. "I keep my body under"; if it were dead, Paul wouldn't have needed to keep it under. I am judicially dead, but the old nature is alive, and therefore if I don't keep my body under and crucify the flesh with its affections, this lower nature will gain the advantage, and I shall be in bondage. Many men live all their lives in bondage to the old nature,

when they might have liberty if they would only live this overcoming life. The old Adam never dies. It remains corrupt. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and purifying sores: they have not been closed, neither bound up, neither mollified with ointment."

A gentleman in India once got a tiger cub and tamed it so that it became a pet. One day when it had grown up, it tasted blood, and the old tiger-nature flashed out, and it had to be killed. So with the old nature in the believer. It never dies, though it is subdued; and unless he is watchful and prayerful, it will gain the upper hand, and rush him into sin. Someone has pointed out that "I" is the centre of S-I-N. It is the medium through which Satan acts.

And so the worst enemy you have to overcome, after all, is yourself. When Capt. T— became converted in London, he was a great society man. After he had been a Christian some months, he was asked, "What have you found to be your greatest enemy since you began to be a Christian?"

After a few minutes of deep thought he said, "Well, I think it is myself."

"Ah!" said the lady, "the King has taken you into His presence, for it is only in His presence that we are taught these truths."

I have had more trouble with D. L. Moody than with any other man who has crossed my path. If I can only keep him right, I don't have an trouble with other people. A good many have trouble with servants. Did you ever think that the trouble lies with you instead of the servants? If one member of the family is constantly snapping, he will have the whole family snapping. It is true whether you believe it or not. You speak quickly and snappishly to people and they do the same to you.

### Appetite

Now take appetite. That is an enemy inside. How many young men are ruined by the appetite for strong drink! Many a young man has grown up to be a curse to his father and mother, instead of a blessing. Not long ago the body of a young suicide was discovered in one of our large cities. In his pocket was found a paper on which he had written: "I have done this myself. Don't tell anyone. It is all through drink." An intimation of these facts in the public press drew two hundred and forty-six letters from two hundred and forty-six families, each of whom had a prodigal son who, it was feared, might be the suicide.

Strong drink is an enemy, both to the body and soul. It is reported that Sir Andrew Clarke, the cele-

(Continued on page 9)



brated London physician, once made the following statement:

"Now let me say that I am speaking solemnly and carefully when I tell you that I am considerably within the mark in saying that within the rounds of my hospital wards today, seven out of every ten who lie there in their beds owe their ill health to alcohol. I do not say that seventy in every hundred are drunkards; I do not know that one of them is; but they use alcohol. So soon as a man begins to take one drop, then the desire begotten in him becomes a part of his nature, and that nature, formed by his acts, inflicts curses inexpressible when handed down to the generations that are to follow him as part and parcel of their being. When I think of this I am disposed to give up my profession—to give up everything—and to go forth upon a holy crusade to preach to all men, 'Beware of this enemy of the race!'"

It is the most destructive agency in the world today. It kills more than the bloodiest wars. It is the fruitful parent of crime and idleness and poverty and disease. It spoils a man for this world, and damns him for the next. The Word of God has declared it: "Be not deceived: neither fornicators, nor idolaters, nor adulterers, . . . nor drunkards . . . shall inherit the kingdom of God."

How can we overcome this enemy? Bitter experience proves that man is not powerful enough in his own strength. The only cure for the accursed appetite is regeneration—a new life—the power of the risen Christ within us. Let a man that is given to strong drink look to God for help, and He will give him victory over his appetite. Jesus Christ came to destroy the works of the Devil, and He will take away that appetite if you will let Him.

### Temper

Then there is temper. I wouldn't give much for a man that hasn't temper. Steel isn't good for anything if it hasn't temper. But when temper gets the mastery over me I am its slave, and it is a source of weakness. It may be made a great power for good all through my life, and help me; or it may become my greatest enemy from within, and rob me of power. The current in some rivers is so strong as to make them useless for navigation.

Someone has said that a preacher will never miss the people when he speaks of temper. It is astonishing how little mastery even professing Christians have over it. A friend of mine in England was out visiting, and while sitting in the parlor, heard an awful noise in the hall. He asked what it meant, and was told that it was only the doctor throwing his boots downstairs because they were not properly blacked. "Many Christians," said an old divine, "who bore the loss of a child or of all their property with the most heroic Christian fortitude, are entirely vanquished by the breaking of a dish or the blunders of a servant."

I have had people say to me, "Mr. Moody, how can I get control of my temper?"

If you really want to get control, I will tell you how, but you won't like the medicine. Treat it as a sin and confess it. People look upon it as a sort of a misfortune, and one lady told me she inherited it from her father and mother. Suppose she did. That is no excuse for her.

When you get angry again and speak unkindly to a person, and when you realize it, go and ask that person to forgive you. You won't get mad with that person for the next twenty-four hours. You might do it in about forty-eight hours, but go the second time, and after you have done it about half a dozen times, you will get out of the business, because it makes the old flesh burn.

A lady said to me once, "I have got so in the habit of exaggerating that my friends accuse me of exaggerating so that they don't understand me."

She said, "Can you help me? What can I do to overcome it?"

"Well," I said, "the next time you catch yourself lying, go right to that party and say you have lied, and tell him you are sorry. Say it is a lie; stamp it out, root

and branch; that is what you want to do."

"Oh," she said, "I wouldn't like to call it lying." But that is what it was.

Christianity isn't worth a snap of your finger if it doesn't straighten out your character. I have got tired of all mere gush and sentiment. If people can't tell when you are telling the truth, there is something radically wrong, and you had better straighten it out right away. Now, are you ready to do it? Bring yourself to it whether you want to or not. Do you find someone who has been offended by something you have done? Go right to them and tell them you are sorry. You say you are not to blame. Never mind, go right to them, and tell them you are sorry.

I have had to do it a good many times. An impulsive man like myself has to do it often, but I sleep all the sweeter at night when I get things straightened out. Confession never fails to bring a blessing. I have sometimes had to get off the platform and go down and ask a man's forgiveness before I could go on preaching. A Christian man ought to be a gentleman every time; but if he is not, and he finds he has wounded or hurt someone, he ought to go and straighten it out at once. You know there are a great many people who want just Christianity enough to make them respectable. They don't think about this over-coming life that gets the victory all the time. They have their blue days and their cross days, and the children say,

"Mother is cross today, and you will have to be very careful."

We don't want any of these touchy blue days; these ups and downs. If we are overcoming, that is the effect our life is going to have on others, they will have confidence in our Christianity. The reason that many a man has no power, is that there is some cursed sin covered up. There will not be a drop of dew until that sin is brought to light. Get right inside. Then we can go out like giants and conquer the world if everything is right within.

Paul says that we are to be sound in faith, in patience, and in love. If a man is unsound in his faith, the clergy take the ecclesiastical sword and cut him off at once. But he may be ever so unsound in charity, in patience, and nothing is said about that. We must be sound in faith, in love, and in patience if we are to be true to God.

How delightful it is to meet a man who can control his temper! It is said of Wilberforce that a friend once found him in the greatest agitation, looking for a dispatch he had mislaid, for which one of the royal family was waiting. Just then, as if to make it still more trying, a disturbance was heard in the nursery.

"Now," thought the friend, "surely his temper will give way."

The thought had hardly passed through his mind when Wilberforce turned to him and said: "What a blessing it is to hear those dear children! Only think what a relief among other hurries, to hear their voices and know they are well."

### Covetousness

Take the sin of covetousness. There is more said in the Bible against it than against drunkenness. I must get it out of me—destroy it, root and branch—and not let it have dominion over me. We think that a man who gets drunk is a horrid monster, but a covetous man will often be received into the church, and put into office, who is as vile and black in the sight of God as any drunkard.

The most dangerous thing about this sin is that it is not generally regarded as very heinous. Of course we all have a contempt for misers, but all covetous men are not misers. Another thing to be noted about it is that it fastens upon the old rather than upon the young.

Let us see what the Bible says about covetousness:

"Mortify therefore your members . . . covetousness, which is idolatry."

"No covetous man hath any inheritance in the kingdom of God."

"They that will be [that is, desire to be] rich fall into temptation and a snare, and into many

foolish and hurtful lusts, which drown men in destruction and perdition."

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

"The wicked blesseth the covetous, whom the Lord abhorreth."

Covetousness enticed Lot into Sodom. It caused the destruction of Achan and all his house. It was the iniquity of Balaam. It was the sin of Samuel's sons. It left Gehazi a leper. It sent the rich young ruler away sorrowful. It led Judas to sell his Master and Lord. It brought about the death of Ananias and Sapphira. It was the blot in the character of Felix. What victims it has had in all ages!

Do you say, "How am I going to check covetousness?"

Well, I don't think there is any difficulty about that. If you find yourself getting very covetous—very miserly—wanting to get everything you can into your possession—just begin to scatter. Just say to covetousness that you will strangle it, and rid it out of your disposition.

A wealthy farmer in New York state, who had been a noted miser, a very selfish man, was converted. Soon after his conversion a poor man came to him one day to ask for help. He had been burned out, and had no provisions. This young convert thought he would be liberal and give him a ham from his smoke-house. He started toward the smoke-house, and on the way the tempter said, "Give him the smallest one you have."

He struggled all the way as to whether he would give a large one or a small one. In order to overcome his selfishness, he took down the biggest ham and gave it to the man.

The tempter said, "You are a fool."

But he replied, "If you don't keep still, I will give him every ham I have in the smoke-house."

If you find that you are selfish, give something. Determine to overcome that spirit of selfishness and to keep your body under, no matter what it may cost.

Mr. Durant told me he was engaged by Goodyear to defend the rubber patent, and he was to have half of the money that came from the patent, if he succeeded. One day he woke up to find that he was a rich man, and he said that the greatest struggle of his life then took place as to whether he would let the money be his master, or he be master of money, whether he would be its slave, or make it a slave to him. At last he got the victory, and that is how Wellesley College was built.

### Are You Jealous, Envious?

Go and do a good turn for that person of whom you are jealous. That is the way to cure jealousy; it will kill it. Jealousy is a devil, it is a horrid monster. The poets imagined that Envy dwelt in a dark cave, being pale and thin, looking asquint, never rejoicing except in the misfortune of others, and hurting himself continually.

There is a fable of an eagle which could outfly another, and the other didn't like it. The latter saw a sportsman one day, and said to him, "I wish you would bring down that eagle."

The sportsman replied that he would if he only had some feathers to put into the arrow. So the eagle pulled one out of his wing. The arrow was shot, but didn't quite reach the rival eagle; it was flying too high. The envious eagle pulled out more feathers, and kept pulling them out until he lost so many that he couldn't fly, and then the sportsman turned around and killed him. My friend, if you are jealous, the only man you can hurt is yourself.

There were two businessmen—merchants—and there was great rivalry between them, a great deal of bitter feeling. One of them was converted. He went to his minister and said, "I am still jealous of that man, and I do not know how to overcome it."

"Well," he said, "if a man comes into your store to buy goods, and you cannot supply him, just send him over to your neighbor."

He said he wouldn't like to do that.

"Well," the minister said, "you

do it and you will kill jealousy."

He said he would, and when a customer came into his store for goods which he did not have, he would tell him to go across the street to his neighbor's. By and by the other began to send his customers over to this man's store, and the breach was healed.

### Pride

Then there is pride. This is another of those sins which the Bible so strongly condemns, but which the world hardly reckons as a sin at all. "An high look and a proud heart is sin." "Everyone that is proud in heart is an abomination to the Lord; though hand join in hand, he shall not be unpunished." Christ included pride among those evil things which, proceeding out of the heart of a man, defile him.

People have an idea that it is just the wealthy who are proud. But go down some of the back streets and you will find that some of the very poorest are as proud as the richest. It is the heart, you know. People that haven't any money are just as proud as those that have. We have got to crush it out. It is an enemy. You needn't be proud of your face, for there is not one but that after ten days in the grave the worms would be eating your body. There is nothing to be proud of—is there? Let us ask God to deliver us from pride.

You can't fold your arms and say, "Lord, take it out of me"; but just go and work with Him.

Mortify your pride by cultivating humility. "Put on, therefore," says Paul, "as the elect of God, holy and beloved, . . . humbleness of mind." "Be clothed with humility," says Peter. "Blessed are the poor in spirit."

### PART III. EXTERNAL FOES

What are our enemies without? What does James say? "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." And John? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Now, people want to know what is the world. When you talk with them they say:

"Well, when you say 'the world,' what do you mean?"

Here we have the answer in the next verse: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

"The world" does not mean nature around us. God nowhere tells us that the material world is an enemy to be overcome. On the contrary, we read: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." "The heavens declare the glory of God; and the firmament sheweth his handywork."

It means "human life and society as far as alienated from God, through being centered on material aims and objects, and thus opposed to God's Spirit and kingdom." Christ said: "If the world hate you, ye know that it hated me before it hated you . . . the world hath hated them because they are not of the world, even as I am not of the world." Love of the world means the forgetfulness of the eternal future by reason of love for passing things.

How can the world be overcome? Not by education, not by experience; only by faith. "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

### Worldly Habits and Fashions

For one thing we must fight worldly habits and fashions. We must often go against the customs of the world. I have great respect for a man who can stand up for what he believes is right against all the world. He who can stand alone is a hero.

Suppose it is the custom for young men to do certain things you wouldn't like your mother to know of—things that your mother taught you are wrong. You may have to stand up alone among all your companions.

They will say: "You can't get away from your mother, eh? Tied to your mother's apron-strings!"

But just you say: "Yes! I have some respect for my mother. She taught me what is right, and she is the best friend I have. I believe that is wrong, and I am going to stand for the right." If you have to stand alone, stand. Enoch did it, and Joseph, and Elisha, and Paul. God has kept such men in all ages.

Someone says: "I move in society where they have wine parties. I know it is rather a dangerous thing because my son is apt to follow me. But I can stop just where I want to; perhaps my son hasn't got the same power as I have, and he may go over the dam. But it is the custom in the society where I move."

Once I got into a place where I had to get up and leave. I was invited into a home, and they had a late supper, and there were seven kinds of liquor on the table. I am ashamed to say they were Christian people. A deacon-urged a young lady to drink until her face flushed. I rose from the table and went out; I felt that it was no place for me. They considered me very rude. That was going against custom; that was entering a protest against such an infernal thing. Let us go against custom, when it leads astray.

I was told in a southern college, some years ago, that no man was considered a first-class gentleman who did not drink. Of course it is not so now.

### Pleasure

Another enemy is worldly pleasure. A great many people are just drowned in pleasure. They have no time for any meditation at all. Many a man has been lost to society, and lost to his family, by giving himself up to the god of pleasure. God wants His children to be happy, but in a way that will help and not hinder them.

A lady came to me once and said: "Mr. Moody, I wish you

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would tell me how I can become a Christian." The tears were rolling down her cheeks, and she was in a very favorable mood; "but," she said, "I don't want to be one of your kind."

"Well," I asked, "have I got any peculiar kind? What is the matter with my Christianity?"

"Well," she said, "my father was a doctor, and had a large practice, and he used to get so tired that he used to take us to the theater. There was a large family of girls, and we had tickets for the theaters three or four times a week. I suppose we were there a good deal oftener than we were in church. I am married to a lawyer, and he has a large practice. He gets so tired that he takes us out to the theater," and she said, "I am far better acquainted with the theater and theater people than with the church and church people, and I don't want to give up the theater."

"Well," I said, "did you ever hear me say anything about theaters? There have been reporters here every day for all the different papers, and they are giving my sermons verbatim in one paper. Have you ever seen anything in the sermons against the theaters?"

She said, "No."

"Well," I said, "I have seen you in the audience every afternoon for several weeks and have you heard me say anything against theaters?"

No, she hadn't.

"Well," I said, "what made you bring them up?"

"Why, I supposed you didn't believe in theaters."

"What made you think that?"

"Why," she said, "Do you ever go?"

"No."

"Why don't you go?"

"Because I have got something better. I would sooner go out into the street and eat dirt than do some of the things I used to do before I became a Christian."

"Why!" she said, "I don't understand."

"Never mind," I said. "When Jesus Christ has the pre-eminence, you will understand it all. He didn't come down here and say we shouldn't go here and we shouldn't go there, and lay down a lot of rules; but He laid down great principles. Now, He says if you love Him you will take delight in pleasing Him." And I began to preach Christ to her. The tears started again. She said:

"I tell you, Mr. Moody, that sermon on the indwelling Christ yesterday afternoon just broke my heart. I admire Him, and I want to be a Christian, but I don't want to give up the theaters."

I said, "Please don't mention them again. I don't want to talk about theaters. I want to talk to you about Christ." So I took my Bible, and I read to her about Christ.

But she said again, "Mr. Moody, can I go to the theater if I become a Christian?"

"Yes," I said, "you can go to the theater just as much as you like if you are a real, true Christian, and can go with His blessing."

"Well," she said, "I am glad you are not so narrowminded as some."

She felt quite relieved to think that she could go to the theaters and be a Christian. But I said, "If you can go to the theater for the glory of God, keep on going; only be sure that you go for the glory of God. If you are a Christian you will be glad to do whatever will please Him."

I really think she became a Christian that day. The burden had gone, there was joy; but just as she was leaving me at the door, she said,

"I am not going to give up the theater."

In a few days she came back to me and said, "Mr. Moody, I understand all about that theater business now. I went the other night. There was a large party at our house, and my husband wanted us to go, and we went; but when the curtain lifted, everything looked so different. I said to my husband, 'This is no place for me; this is horrible. I am not going to stay here, I am going home.' He said, 'Don't make a fool of yourself. Everybody has heard you have been converted in the Moody meetings, and if you go out, it will be all through fashionable

society. I beg of you don't make a fool of yourself by getting up and going out.' But I said, 'I have been making a fool of myself all of my life.'"

Now, the theater hadn't changed, but she had gotten something better and she was going to overcome the world. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." When Christ has the first place in your heart you are going to get victory. Just do whatever you know will please Him. The great objection I have to these things is that they get the mastery, and become a hindrance to spiritual growth.

### Business

It may be that we have to overcome in business. Perhaps it is business morning, noon and night, and Sundays, too. When a man will drive like Jehu all the week and like a snail on Sunday, isn't there something wrong with him? Now, business is legitimate; and a man is not, I think, a good citizen that will not go out and earn his bread by the sweat of his brow; and he ought to be a good businessman, and whatever he does, do thoroughly. At the same time, if he lays his whole heart on his business, and makes a god of it, and thinks more of it than anything else, then the world has come in. It may be very legitimate in its place—like fire, which, in its place, is one of the best friends of man; out of place, is one of the worst enemies of man; like water, which we cannot live without; and yet, when not in place, it becomes an enemy.

So my friends, that is the question for you and me to settle. Now look at yourself. Are you getting the victory? Are you growing more even in your disposition? Are you getting mastery over the world and the flesh?

And bear this in mind: Every temptation you overcome makes you stronger to overcome others, while every temptation that defeats you makes you weaker. You can become weaker and weaker, or you can become stronger and stronger. Sin takes the pith out of sinews, but virtue makes you stronger. How many men have been overcome by some little thing! Turn a moment to the Song of Solomon, the second chapter, fifteenth verse:

*"Take us the foxes, the little foxes that spoil the vines: for our vines have tender grapes."*

A great many people seem to think these little things—getting out of patience, using little deceits, telling white lies (as they call them), and when somebody calls on you sending word by the servant you are not at home—all these are little things. Sometimes you can brace yourself up against a great temptation; and almost before you know it you fall before some little thing. A great many men are overcome by a little persecution.

### Persecution

Do you know, I don't think we have enough persecution now-a-days. Some people say we have persecution that is just as hard to bear as in the Dark Ages. Anyway, I think it would be a good thing if we had a little of the old-fashioned kind just now. It would bring out the strongest characters, and make us all healthier. I have heard men get up in prayer meeting, and say they were going to make a few remarks, and then keep on till you would think they were going to talk all week. If we had a little persecution, people of that kind wouldn't talk so much. Spurgeon used to say some Christians would make good martyrs; they would burn well, they are so dry. If there were a few stakes for burning Christians, I think it would take all the piety out of some men. I admit they haven't got much; but then if they are not willing to suffer a little persecution for Christ, they are not fit to be His disciples. We are told: "All that will live godly in Christ Jesus shall suffer persecution." Make up your mind to this: If the world has nothing to say against you, Jesus Christ will have nothing to say for you.

The most glorious triumphs of the Church have been won in times of persecution. The early church was persecuted for about

three hundred years after the crucifixion, and they were years of growth and progress. But then, as Saint Augustine has said, the cross passed from the scene of public executions to the diadem of the Caesars, and the down-grade movement began. When the Church has joined hands with the State, it has invariably retrograded in spirituality and effectiveness; but the opposition of the State has only served to purify it of all dross. It was persecution that gave Scotland to Presbyterianism. It was persecution that gave this country to civil and religious freedom.

How are we to overcome in time of persecution? Hear the words of Christ: "In the world ye shall have tribulation; but be of good cheer: I have overcome the world." Paul could testify that though persecuted, he was never forsaken; that the Lord stood by him, and strengthened him, and delivered him out of all his persecutions and afflictions.

A great many shrink from the Christian life because they will be sneered at. And then, sometimes when persecution won't bring a man down, flattery will. Foolish persons often come up to a man after he has preached and flatter him. Sometimes women do that. Perhaps they will say to some worker in the church: "You talk a great deal better than so-and-so"; and he becomes proud, and begins to strut around as if he was the most important person in town. I tell you, we have a wily Devil to contend with. If he can't overcome you with opposition, he will try flattery or ambition; and if that doesn't serve his purpose, perhaps there will come some affliction or disappointment, and he will overcome in that way. But remember that anyone that has Christ to help him can overcome every foe, and overcome them singly or collectively. Let them come. If we have Christ within us, we will overthrow them all. Remember what Christ is able to do. In all the ages men have stood in greater temptations than you and I will ever have to meet.

Now, there is one more thing on this line: I have either got to overcome the world, or the world is going to overcome me. I have either got to conquer sin in me—or sin about me—and get it under my feet, or it is going to conquer me. A good many people are satisfied with one or two victories, and think that is all. I tell you, my dear friends, we have to do something more than that. It is a battle all the time. We have this to encourage us: we are assured of victory at the end. We are promised a glorious triumph.

### Eight "Overcomes"

Let me give you the eight "overcomes" of Revelation. The first is: "To him that overcometh will I give to eat of the tree of life."

He shall have a right to the tree of life. When Adam fell, he lost that right. God turned him out of Eden lest he should eat of the tree of life and live as he was forever. Perhaps He just took that tree and transplanted it in the Garden above; and through the second Adam we are to have the right to eat of it.

Second:

*"He that overcometh shall not be hurt of the second death."*

Death has no terrors for him, it cannot touch him. Why? Because Christ tasted death for every man. Hence he is on resurrection ground. Death may take this body, but that is all. This is only the house I live in. We need have no fear of death if we overcome.

Third:

*"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."*

If I overcome, God will feed me with bread that the world knows nothing about, and give me a new name.

Fourth:

*"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations."*

Think of it! What a thing to have; power over the nations! A man that is able to rule himself is the man that God can trust with power. Only a man who can govern himself is fit to govern

## The Greatest Fact of History

(Continued from page 1)

at length upon that, but I want to leave that thought with you that Christianity is bound up vitally with Jesus Christ.

### Christ Is Not Dead—But Living

In another respect it differs from all other religions of history. Christianity can boast that its founder is living, although Christianity was founded nearly 2,000 years ago. Mohammed is dead and all other founders of the great religions are dead. But Jesus Christ is risen and we worship a living Person. We have a living Saviour. The cross that is the symbol of our Christian faith is an empty cross. There is no man on our cross, not a dead man at any rate. No. The tomb that is sacred to us is vacant. He is not there; He is risen. That is the thought I want to press upon you—the empty cross symbolizes the fact that the work which was accomplished for us was finished. He died no more. And the vacant tomb signifies that the work which was accomplished there had been accepted by God. He is not there. He is risen and now He appears in the presence of God for us. It is a great thing to keep that in your mind. And that is the great difference between Christianity and all other religions. Some of them may be called Christians, but unless the living Person is the center and the foundation of their faith, then this that we talk about is different from them all. Keep it in mind, Beloved.

Now we say this is the greatest fact in history. And I mean by that not only that it is the greatest fact phenomenally. It is that! Nothing so marvelous ever happened as the resurrection of Jesus. He was in the tomb three days and it was found vacant and He was moving about. Phenomenally, it is the greatest fact. But essentially it is the greatest fact, also. It means more to the human race than anything else that ever happened. It signifies more than anything else that ever happened since man appeared on earth—the resurrection of Jesus Christ! I say that, not because I believe that personally, but because this Book teaches that most emphatically. And if you want the argument on it, just you read the context here

in this fifteenth chapter of First Corinthians. Paul here is arguing thus—now listen and follow:

He says, 'If Christ be not risen from the dead, we who call ourselves preachers'—I am paraphrasing it a bit but giving you what it means exactly—'We who call ourselves preachers, or who represent Him by witness in any way, are false witnesses.' That is what Paul says about it. I do not have any authority to speak for God if Christ be not risen. We are found false witnesses if Christ be not risen from the dead. Think of that for a moment.

'If Christ be not risen from the dead,' he says again, 'Our faith is vain.' Notice what our faith is. 'And we are still in our sins.' The resurrection is absolutely necessary to the putting away of man's sin. And if He is not risen from the dead, we are still in our sins, our faith is vain. That is what Paul says.

Then another word that is very, very solemn, 'If Christ be not risen from the dead, our loved ones who are fallen asleep are gone from us forever. They have perished!' says Paul. We will never see them again if Christ be not risen from the dead.

Now let me repeat, I do not want anyone here to think that is my argument. That is the teaching of this fifteenth chapter of First Corinthians. No one can read that and make anything else out of it.

But when Paul makes these statements, he has this positive word: "But now *IS* Christ risen from the dead and become the firstfruits of them that slept." And that resurrection—that literal resurrection of Christ—is at the foundation of our faith and of our hope and of our Heaven. Why, bless you, Christianity hasn't anything to rest upon if He is not literally raised from the dead. Now keep that in mind, for I want to say something else.

### "Many Infallible Proofs" of the Resurrection

It is not only the greatest fact of history, but I think it is one of the most thoroughly authenticated facts of history. If you will accept evidence—plain, reasonable evidence—the resurrection of Jesus Christ from the dead is one of the

(Continued on page 11)

other men. I have an idea that we are down here in training, that God is just polishing us for some higher service. I don't know where the kingdoms are but if we are to be kings and priests we must have kingdoms to reign over.

Fifth:

*"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."*

He shall present us to the Father in white garments, without spot or wrinkle. Every fault and stain shall be taken out, and we be made perfect. He that overcomes will not be a stranger in Heaven.

Sixth:

*"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."*

Think of it! No more backsliding, no more wanderings over the dark mountains of sin, but forever with the King, and He says, "I will write upon him the name of my God." He is going to put His name upon us. Isn't it grand. Isn't it worth fighting for? It is said when Mahomet came in sight of Damascus and found that they had all left the city, he said: "If they won't fight for this city what will they fight for?" If men won't fight here for all this reward, what will they fight for?

Seventh:

*"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."*

My heart has often melted as I have looked at that. The Lord of Glory coming down and saying:

"I will grant to you to sit on My throne, even as I sit on My Father's throne, if you will just overcome." Isn't it worth a struggle? How many will fight for a crown that is going to fade away! Yet we are to be placed above the angels, above the archangels, above the seraphim, above the cherubim, away up, upon the throne with Himself, and there we shall be forever with Him. May God put strength into every one of us to fight the battle of life, so that we may sit with Him on His throne. When Frederick of Germany was dying, his own son would not have been allowed to sit with him on the throne, or to have let anyone else sit there with him. Yet we are told that we are joint heirs with Jesus Christ, and that we are to sit with Him in glory!

And now, the last I like best of all:

*"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."*

My dear friends, isn't that a high calling? I used to have my Sabbath-school children sing—"I want to be an angel": but I have not done so for years. We shall be above angels: we shall be sons of God. Just see what a kingdom we shall come into: we shall inherit all things! Do you ask me how much I am worth? I don't know. The Rothschilds cannot compute their wealth. They don't know how many millions they own. That is my condition—I haven't the slightest idea how much I am worth. God has no poor children. If we overcome we shall inherit all things.

Oh, my dear friends, what an inheritance! Let us then get the victory, through Jesus Christ our Lord and Master.

(From the book, THE OVERCOMING LIFE, Colportage Library, published by Moody Press, Chicago. Used by permission.)



most thoroughly authenticated facts of history. And as I said Sunday morning in speaking about John's gospel, if you will come to this book to find out for yourself—I don't care whether you are a theologian or just an ordinary reader like myself—if you will come with an honest desire to know the truth, I believe the Holy Ghost will make it plain to you, Beloved.

You know, I had the honor of following the celebrated Dr. Torrey once or twice as pastor. A great preacher of the Gospel, one of the greatest, and one of the greatest soul winners. I do not think any preacher, any evangelist ever had more definite decisions and permanent conversions than Dr. Torrey. A marvelous man of God! But he used to say in speaking about the resurrection of Christ, or tell a story about the resurrection of Christ something like this:

An number of years ago in England an infidel club used to gather regularly. Some of the biggest men, the greatest men of England belonged to that. There were two great jurists who requested by the others to undertake to prove or disprove two things concerning our Christian faith. The one was the story of the resurrection in the Bible, that Jesus Christ never did arise from the dead. And the other was that Saul of Tarsus was never converted in the way the Scripture tells us three different times in the book of Acts. And they were commissioned to disprove this.

One of them was Lord Littleton, a great jurist. The other, Gilbert West. These men took some time to investigate. The club assembled to hear their report. To the amazement of everyone, Lord Littleton got up and said, "I have taken the evidence in this case; I have weighed it just as carefully as in any great case I have to deal with and I have decided that Jesus of Nazareth who died on Calvary's cross and was buried in Joseph's new tomb in a garden, got up out of that tomb on the third day, just as the Scriptures say He did, and I have accepted Him as my Saviour and I am His disciple tonight."

Isn't that thrilling? That is what I call an honest investigation. He not only was convinced but convinced to the point where he accepted Him as Saviour and Lord.

Gilbert West also decided that Saul was converted the way the Bible says that he was and he also became a disciple of Christ. Now in some old second hand book store you might find those reports of West and Littleton, because those reports were published and put in book form. I have seen them in record.

I am just using that as an illustration myself. Tonight I believe any one can come to the Word of God, the Book given to lead us to the truth and righteousness, and that Book will reveal what our hearts are seeking after. I believe that. But I have taken this subject not simply to talk about the resurrection, but because it answers some of the greatest heart questions that men have been asking all up through history, I might almost say from the beginning of history.

### The Resurrection of Christ Proves He Is God

But first of all let me say this, that the resurrection of Christ verifies every claim that Jesus ever made for Himself. Sunday morning I was talking here about those claims and I could go into that again, but you know how tremendous they were. You know they bring us face to face with the issue. We cannot avoid it. Either He was a deceiver or He was what He professed to be. You cannot come to any other conclusion. And you know that among other things, He professed to have power on earth to forgive sins. He professed to have power to give eternal life. He said, "I give unto them eternal life, and they shall never perish" (John 10:28). He said not only that He and God were one, but He said, "He that hath seen me hath seen the Father" (John 14:9). "I and my Father are one" (John 10:30). Again, "No man cometh to the Father, but by me" (John 14:6). "I am the door: by me if any man enter in, he shall be saved" (John

10:9). "I am the resurrection and the life" (John 11:25). He said "Every one which seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40). Do you see? I want you to keep those in mind.

Now, could any ordinary man or honest man make claims like that unless he were more than a man? He could not. The resurrection of Jesus Christ from the dead is God's confirmation of every one of those claims. The Scripture said so. He was "declared to be the Son of God with power, according to the spirit of holiness,"—or I think maybe better it could be translated, "by the Holy Spirit by the resurrection from the dead." That is Romans 1:4. That was God's seal upon every claim that Jesus had made that He was raised from the dead. I want you to see that the answer to that question makes sure that Jesus is the Son of God.

### His Resurrection—the Basis of Our Justification

But it is also a justification as well as a verification. His resurrection signifies that believers are justified. There are some words in the Bible that are so tremendously great that I think maybe we do not comprehend the greatness of them. We use them so frequently and get so used to them that we have no sense of their greatness. Here is a question, let me ask, Is it possible for the Almighty God to take a man that is a sinner and justify him before the throne of Heaven? To determine him absolutely righteous and free from sin? That is the story of the Gospel.

Now if you go back into the Old Testament in the twenty-fifth chapter of Deuteronomy we have there the law concerning justification. And here is what it says: If two men shall appear before a judge, one of them innocent, the other guilty, then the judge shall justify the innocent man and condemn the guilty man. And that is right. Back in the book of Job, he asked the question, "How should man be just with God?" How can he ever be justified before God? If I attempted to justify myself, my own words would condemn me. Sure they would. No man can justify himself. But God has found a way whereby He can justify a sinner. Isn't that wonderful? It is so wonderful that it is hard to believe. But that is the truth and it is here in the Book. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom 4:5). See?

Some people say they cannot understand. God bless you, most of it is beyond the range of my understanding. This is God's Book. This is the way the infinite God puts men right before Himself. And who am I that I should condemn or question what God said?

You know Paul asked a question about that. "Who shall lay anything to the charge of God's elect?" (Rom. 8:33). Then he continued, "It is God that justifieth." Then he said, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). Think of it for a moment, friend. A sinner that accepts Christ as His Saviour and Lord, the instant he accepts Him stands perfect and clear before the throne of His holiness. If that is not the truth, then I don't know it. When a sinner comes to Christ, the greatest of all miracles takes place. He is justified before God. "Through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things from which ye could not be justified by the law of Moses" (Acts 13:38-39).

I had in my church once the chaplain of a great penitentiary, the Auburn Penitentiary in New York State. He was telling of some wonderful conversions taking place among the prisoners. He told in that address of a young man incarcerated in that penitentiary for forgery. He had rather a long sentence. He had only been there a few months when, through the influence of friends, he was pardoned by the governor of the state. The chaplain, anxious to give him some good advice and help him get a new start and face

things with a new attitude of mind, waited for him to come out in his street clothes from behind the bars and down through the corridor. He said,

"Frank, I am glad to see you going out to the world again. Would you just come into the office for a little word together?"

He wanted to offer a little prayer for him. The young man sat down beside the desk and the chaplain said to him,

"You ought to be a very happy man."

"No, I am a most miserable man."

"Miserable?"

"Yes."

"Don't you appreciate what has been done for you? The favor of the governor and what your friends have been doing for you?"

"Oh, yes, I appreciate all that."

"Well," he said, "is there something else? Do you think the officer of the law is out there waiting for you? Why are you not happy and satisfied?"

He said, "Because there is something that the governor of New York State cannot do for me."

"Why, what do you mean?"

He said, "I have his pardon, it is all right. But I am a guilty man, and I can't meet my old friends. I am not going to see my mother. I am not going to meet any of them. I am going west as far as I can and take another name."

The governor of New York State could pardon him, but he could not justify him. But God found a way whereby He can make the guilty conscience clean. That is good news, isn't it, Friend?

He breaks the power of cancelled sin.

He sets the prisoner free.

Do you know how Paul put it? This suggests experience rather

than theology. "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Why, bless your heart, fifty-nine years ago when I was converted—before that I was afraid of the name of God, I was afraid for anybody to talk to me about God; He terrified me—but the very night I accepted Christ as Saviour, I found myself kneeling beside my bed and calling God "my dear heavenly Father." "Being justified by faith, we have peace with God through our Lord Jesus Christ." Isn't that good news? Blessed be God forever.

### His Resurrection Proves We Shall Rise, Too

But it not only means the justification of the believer—He died for our sins and arose again for our justification—but it answers another heart-question. "If a man die," Job also asked—Job belonged away back in the beginning, you know. "If a man die, shall he live again?" (Job 14:14). And I would not wonder if every adult here has not asked that question. Maybe not in those words, not in just the same way, but the same question, the same problem. Maybe it was as you stood and looked for the last time into the face of your beloved dead you asked, "Is this all? Is this the end?"

I stood with a young man beside his mother, and when turning away, he burst into tears and said, "Oh, Mother, shall I ever see you again?" He had a Christian home, but that question was asked. Job asked it. Maybe you asked it. Now you do not need to go to some fortuneteller to find out. You do not need to go into some dark chamber and have somebody mumble something or scribble something on a little piece of pa-

per. God has answered this question and He has answered it absolutely. "If a man die, will he live again?" "Yes," is the Word of God. "Yes," for "now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20). He is the sample, that is the thought exactly. That is the answer to it, friends. Can you ask any greater evidence or any greater proof of the resurrection of Christ?

Some preachers say sometimes I get too excited and talk too loud. Well, I would like to shout that clear to California. Isn't that wonderful?

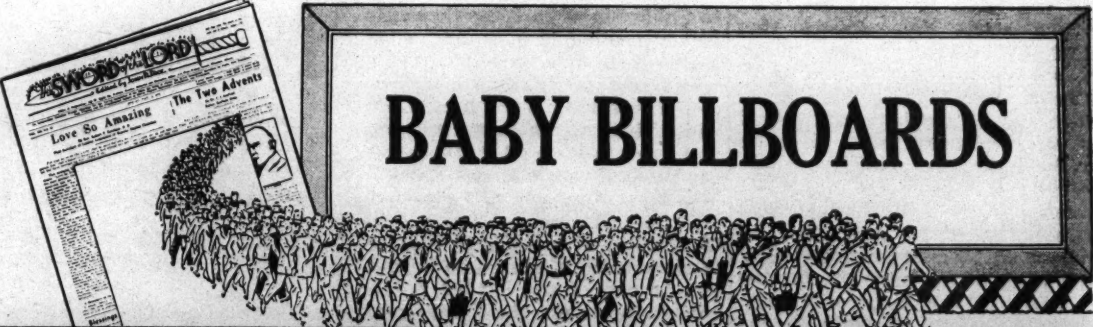
"Now is Christ risen from the dead," and He is the sample. He is the firstfruits of them that sleep. Wonderful Saviour! Blessed by God!

You know, on one occasion some people at Thessalonica in Paul's day got greatly disturbed about their loved ones who had fallen asleep. They seemed to have the thought that they had gone from them forever. And Paul after writing about some other things, finished up his letter in I Thessalonians 4:13-16 by saying this: "Now concerning your loved ones that have fallen asleep in Christ, I wouldn't have you sorrow for these as for others. I wouldn't have you sorrow for your beloved dead as you would for others for whom there is no hope."

"No hope." There is no hope for some.

You do not need to sorrow for your believing friends like you would for others for whom there is no hope.

Now listen to his argument. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." You see, He is the firstfruits, and just as God brought



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—Sunday School Herald

**LETTER TO A TEACHER**  
Dear Teacher:  
I love you very much. You are responsible for the way I feel about many things. You have taught me much about the love of God for me.  
I have been wondering why it is that sometimes you do not come to Sunday School. I brought my cousin the other Sunday and you didn't come. The teacher who came did not know she had to teach and did not know the lesson either. Please don't miss any more. At least if you have to miss tell someone so they can study the lesson and be prepared to teach, not just read the quarterly.  
I have been wondering about staying for the preaching services. Our pastor says that all of us should stay; and Mother says I should. Since you don't stay, I've been wondering if it is important. I respect you and want to do like you do. You see, I just don't know what to do.  
Your pupil.

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Him from the tomb, even so God will bring your beloved dead with Him. Then Paul says, "This we say unto you by the word of the Lord," that is, 'this is true revelation.' Maybe the Lord had let him hear that when he was caught up into His presence that time. We do not know, but he heard it. Then he continues, 'One of these days Jesus is going to descend from Heaven with the voice of the archangel, and what will happen? "The dead in Christ"—notice that little preposition, "the dead in Christ shall rise first" in their resurrected bodies. "Then we which are alive"—if it were tonight, oh, wouldn't that be a great moment? Yes, it would be a great moment for me. Why, in a moment, he says, we that are alive and remain shall be caught up together with them to meet the Lord in the air. And they will be resurrected. The corruptible will be all incorruptible. They have gone down into the grave and gone into dust and ashes. We are the mortal and we shall put on immortality. In other words, the soul must have a body suitable to it. It must be immortal. It must also be eternal. It must be like His glorious body.'

Paul says our citizenship is in Heaven now. Read Philippians 3: 20-21. That is where we belong, too. And he says, 'From whence we expect the Lord to come, who at His coming will change the bodies of our humiliation.' (That is this body.) It grows old. We have pain. It begins to decay. But the time is coming when these bodies of our humiliation will be changed. Paul says they will be made like His glorious body. That is the body He had after He came up out of the grave, you know. We are going to have a body like that.

Now here is a little Philpott opinion. If you do not like it, just try to forget it. Do not hold it against me. In the fourth chapter of the book of Ephesians, Paul spoke about the ministry that God has given to the church, spoke about the resurrection of Christ when He ascended up on high and led captivity captive and gave gifts unto men. Then he spoke about the ministry in the church, 'He gave some apostles; some, pastors; some teachers and some evangelists.' And then he tells what He gave them for—"For the work of the ministry, for the edifying of the body of Christ: [listen] till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." Now think a little while. Do not pass that too quickly. "Till we all come in unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13). What does it mean? Why it means, friend, that we are going to have a body like His own glorious body.

My wife said to me some time ago, "Dad, you can hardly get up that hill." Our house is on a hill, and it takes all the wind out of me to walk up that hill. I used to run up it. I said,

"When I am thirty-three I will be all right."

She said, "What do you mean?" I said, "I am coming to the measure of the stature of the fullness of Christ and He was just thirty-three when He went away, the perfect Man, and we are going to have bodies as perfect as His body." Blessed be God forever!

Why, some folks say that there will be no old folks in Heaven. No I don't think there will be. There have been two or three folks appeared from Heaven and never any old man. One fellow had been there 1,500 years when he appeared on the mount of transfiguration and he didn't seem to be old. Another had been dead 750 years when he talked with Jesus on the mount of transfiguration about the death of Jesus. (Jesus was going to die just a week from that time.)

When the women came to the grave they found two men, and Luke says they were young men. They were clothed just like the two men on the mount of transfiguration. They were clothed in white garments there, coming out of the clouds testifying about the coming again. Say, this Christian hope is a wonderful thing, for the best is yet to come! No matter how good today has been, or how good tomorrow will be, the best is always before us. There is going

to be that moment when we awake in His likeness. "I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15). Blessed be God forever!

You do not have to accept that theory of mine, but I do know that we are going to have bodies suited for these immortal souls in that resurrection.

Paul says in the thirty-fifth verse of 1 Corinthians, the fifteenth chapter, "But some man will say, How are the dead raised up? and with what body do they come?" Just like Jesus, even as He. That is a true picture.

### Christian Living and Christian Dead to Be Caught Up "Together" to Meet the Lord

Now another word, and then I am finished. We are going to be caught up together with them. I have never heard anyone say much about this. They are always talking about being caught up to Him, and there could not be anything better than that. But we are going to be caught up together—together—with whom? Together with our loved ones. Will we know them? Surely we will know them. That is when we will know them. We know only in part now. We see through a glass darkly now. But then we shall know even as we are known. Then shall we see Him face to face. That is when we are going to know, Beloved. Then we will be caught up together with them to meet the Lord in the air.

One of the joys I anticipate is that long visit I am going to have with so many old friends that have gone on. Yes, we will know them. Surely we will!

We sometimes say, "This is the life." God bless you, this is death. That is the life, the life to which we are coming.

I had an old friend who came out to California when I was there. He had a meeting in a church, a big meeting. He was nearly ninety. He was a Methodist, but a man true to the Word to his last breath. He had a little paper that came out every month called *The Methodist*. Dr. Munhall was his name. He was a wonderful preacher of the Gospel. He had this meeting out in California and a rich man wanted to show some kindness, so he put him in one of the biggest hotels out on the coast, the Huntington Hotel, a beautiful place looking out over a beautiful valley. Dr. Munhall was sitting one morning out on that big plaza. No one else was there. Scores and scores of chairs were all upset. A black boy came out to brush around and straighten the chairs up. He came down to where Dr. Munhall was. The doctor said to him,

"Isn't that a glorious sight out there?"

"Yes, sir."

"I think this is the nicest place in America."

"Do you, Boss?" said the black boy.

"Yes, I surely do. I never saw anything nicer than this."

"Well," he said, "I don't."

"Why don't you think this is the nicest place in America?" asked Dr. Munhall.

"Because I know a better place."

"You know a better place than Southern California, than Pasadena?"

"Yes, I do."

"Where is it, Sam?"

"Back in Arkansas."

And Dr. Munhall laughed at that. He said, "Sam, would you compare Arkansas with Southern California?"

He said, "Boss, California may suit you better, but Arkansas suits me better."

He said, "What makes Arkansas so dear to you, Sam?"

"Because all my folks are back there."

We shall be caught up together with the folks. The flowers, the fruit after all are not what makes life worth while. It is folks. Some of these days we are going to be caught up together with them to meet with them, together, the Lord in the air. So shall we ever be with the Lord. Who would ever be ashamed of being a Christian! Surely we have something to rejoice about.

Back in childhood days when we thought of this city, we thought first of streets of gold and gates of pearl, of shining lights and things all strange to mortal sight. But

Heaven is much more than streets of gold and gates of pearl. We will be with those we "have loved and lost awhile" and with our blessed Lord Jesus Christ. That is the hope of a Christian. But it is the only hope of a Christian.

### God Offers—You Must Take

Christ is offering men the assurance of salvation, justification, and all that goes with it. And men can say, "I won't receive it." Man can deliberately close his heart, and deliberately turn away. I was talking here the other night about a young man who came to Jesus for eternal life, and when Jesus gave him the test, what happened? He turned and walked away. The Scripture says Jesus loved him and yearned after him, but He did not call him back. No sir. He refused the offer of the Lord. And you can refuse and I have a feeling that in the days in which we are living many are refusing the offer of the Lord. God Himself will not compel you. May the Lord help you. He calls us, but He never compels.

Now I wonder, while our heads are bowed, if there is some one in this room tonight who lacks this assurance, who has not this blessed hope that we have been talking about. I wonder if there are some here in my audience who are not right with Him and you are concerned. You think about these things. You think! How can a man help but think in the days in which we are living? They are strange days. And if what you are getting out of life now is all you expect out of it, you do not expect much. This is not the life. This narrow neckland over which we are passing to eternity is only a place where God is giving us a chance to prepare ourselves for

that eternity. I wonder if some one in this room will put up his hand and say, "I am concerned. I want to know beyond a shadow of a doubt that I am His." And if I did not think you could be assured beyond a shadow of a doubt, I would not exhort you in this manner. Will you raise your hand to that test? Why will we not confess to the whole world, and to high Heaven even, that we are interested and that we want to know Him as our Saviour?

### The Editor Adds an Invitation

How sweet this sermon by dear Dr. Philpott has been to my heart as I read it! I know that all Christians, saved people, who have read it, have been blessed. But someone reads this sermon who has never been converted, who has never definitely accepted Christ as his own Saviour. If you are one of these who are not saved, or if you are not sure you are saved, I urge you to settle the matter today.

Do you believe what Dr. Philpott has been saying, that Jesus Christ, after dying for our sins, rose from the dead? Do you believe that He has really paid your debt and is now ready to justify you fully? Then today give Him your heart. Today trust Him to be your own Saviour. His blessed promise is "Him that cometh to me I will in no wise cast out" (John 6:37). Today if you will come to Christ in your heart, receive Him, trust in Him, depend upon Him, you may be sure that your sins are forgiven, your soul saved and that you are justified in God's sight and have a home in Heaven.

If you will make this step of faith, commit yourself to Christ

today, take Him, believe Him, risk Him as your own Saviour, will you write to me and say so? I shall be glad to hear and I will tell Brother Philpott, too. Then I will write you a personal letter of counsel and help.

Suppose you sign your name to the statement below and mail it to me, or copy it on a card or letter, or write me in your own words that today you have taken Christ as your Saviour:

Evangelist John R. Rice, Editor  
*The Sword of the Lord*  
Wheaton, Illinois

Dear Brother Rice:

I have read Brother Philpott's sermon on "THE GREATEST FACT OF HISTORY" in *THE SWORD OF THE LORD*. I confess I am a poor sinner, but I believe that Christ died for our sins and rose again and that He is now able and ready to save me. Therefore, here and now I give Him my heart, I trust Him and depend on Him to forgive me as He promised to do. Today I claim Him as my own Saviour and give Him my heart forever. I will try to live for Him beginning today and I write to let you know.

Signed \_\_\_\_\_

Address \_\_\_\_\_

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